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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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THE ALLEGED "CREATION."

BY PROF. W. H. CHANEY.

I notice an article in the RELIGIO-PHILOSOPHICAL JOURNAL of May 22nd, under the head of "Eye Openers," copied from the *Echo*, which bears upon the subject of alleged "Creation," as described in Genesis. If the Bible is accepted as literally and historically true, the criticisms of the *Echo* are just and proper; but to me these criticisms seem as much out of place as if some one should criticize that remarkable allegory of "Pilgrim's Progress" as though Pilgrim and his associate characters were real actors instead of personified principles pertaining to the Christian religion. I therefore desire the opportunity of giving a truthful and intelligent interpretation to that beautiful myth, mislabeled "creation," that infidels may see they are only fighting shadows, and at the same time pull down the whole foundation on which Judaism and Christianity have been constructed.

Max Mueller, acknowledged to be the best Oriental scholar now living, after quoting from Rev. B. G. S. Browne, concerning the "Mosaic Cosmogony," continues:

"Mr. Brown then proceeds to quote Genesis, who gives as the primary meaning of *bara*, 'he cut, cut out, carved, planed down, polished'; and he refers to *Lev*, who characterizes it as a simile theory that *bara* meant to create *ex nihilo* [out of nothing.] In *Joshua*, *xvii*, *15* and *18*, the same verb (*bara*) is used in the sense of cutting down trees; in *Psalm*, *civ*, *30*, it is translated by 'Thou renewest the face of the earth.' In Arabic, too, according to Lane, *bara* means properly, though not always, to create out of existing matter. All this shows that the verb *bara*, as in the Sanskrit *brash* or *braksh*, has no trace of the meaning assigned to it by later scholars, of a creation out of nothing." (*Chips from a German Workshop*, vol. 1, p. 132.)

Mueller made this publication in 1868, and yet during these eighteen years no linguist has been bold enough to even attempt to controvert the definitions above given. Analogy, reason and common sense all concur in accepting the rendering which Mueller has given as the meaning of the Hebrew verb, *bara*, translated "create," meaning to make from nothing. *Bara* is the first verb that occurs in the Bible; therefore its true definition is of the highest importance to an understanding of what follows, and in this case it entirely upsets the dogmas that have been founded on the erroneous understanding that *bara* meant to "create the heavens and the earth" from nothing. The Hebrew Samaritan Bible, which contained only the Pentateuch, indicating the claim to a higher antiquity than the Bible in its present form, differed from it in this: that the first sentence, if translated fairly into English, would read: "In the beginning, the *Goat* renewed the heavens and the earth." This "renewed" agrees with the text in *Psalm*. But why the "Goat" instead of "God"? Dear reader, this is one of the mysteries of science and letters, (not "Goddiness," although closely allied to it,) which I will explain.

Judaism and the Bible are modern compared with Paganism and Mythology, from which the former were derived. In mythology the goat was a deification of the God who ruled over all the natural world, although originally he was a personification of the *Asura* (Mendicant, or terrestrial soul). The ancient Greeks called him Pan, meaning "all," or "the whole," because his spirit was everywhere, or "all in all," as claimed at a later time for the God of the Jews and Christians. Ancient art represented Pan as a ruddy symbol of the universe; but subsequently he was pictured as having the form of a man, the hind legs of a goat, two horns, playing upon his pipes, wearing the spotted robe of a leopard's skin, which represented the starry heavens. As

symbols, the pipes expressed the divine and harmonious arrangement of the infinite forces which produce "the music of the spheres," where "the morning stars sang together," imperceptible to the physical hearing, but so soul-inspiring to the ear of the mind. The reed on which Pan was supposed to play was composed of seven pipes, no two being equal, but so admirably fitted together that they produced the most melodious notes, calling forth the beautiful Echo, nymph of mountain, and awakening Eros, the god of Love.

All the attributes of the Bible-God were ascribed to Pan, long before there was such a people as the Hebrews. These attributes were stolen by the Hebrews, the same as Rachel stole the pagan gods from her father as recorded in Genesis thirty-first. As for the God Pan, of course there never was any such being, but all his qualities and peculiarities had always existed in Nature, and always will exist. Yet they had all been appropriated in India, in the trinity of Bramah the creator, Vishnu the Savior, and Siva the destroyer. The Egyptians laid claim to these attributes, named them *Mendes*, and represented them by a goat. The Grecians stole them, cut off the hind legs of the goat, joined them to the body of a man and named the thing Pan. They set apart a certain portion of time which they made sacred to him and established festivals in his honor, as the All-Wise, All-Powerful, and in fact all everything in the universe. Evander introduced his festivals among the Romans under the name of Lupercalia, quoted by Shakespeare in the speech of Marc Antony over the dead body of Caesar. The Romans offered sacrifices to this all-God, chief among which was the "goat offering," thus perpetuating the Egyptian idea; yet by this time, with so much diluting, like the watered stocks of Wall street, the goat business was pretty nearly exhausted.

Finally, the Hebrews made their God in the image of a man, and at first represented him as a goat. He was God, and no other God beside him. He made the heavens and the earth for the Hebrews, the same as he had for the Aryans, Egyptians, and, in fact, all the ancient orientals, long before. But *bara* does not mean "to make" so much as to "renew." In the beginning of both the year and of the Jewish religion, the goat renewed the heavens and the earth. Now the meaning is plain. When the year began, on the arrival of the sun at the vernal equinox, where the celestial Goat had his station, then the clouds were dispersed, the blue dome once more became visible and the sun again shone forth in his glory and splendor. Verily the whole face of the heavens was "renewed." Nor were the changes less marked on the earth. Black winter was gone, and the earth, so long barren, impregnated by the genial warmth of the sun, once more became fruitful. The trees put forth their leaves, the flowers bloomed, and on the bosom of Mother Earth was spread Nature's own enamel of green, the carpet for a giant's tread or fairy's foot. All this when the Goat of the Zodiac was at the vernal equinox, before being forced away by the precession of the Zodiacal constellations. Then, too, it was that the sacred year of the Jews began, for the civil year began with the arrival of the sun at the autumnal equinox. How full of meaning then, and how sublime the expression, the very first sentence in the old Samaritan Bible: "In the beginning the *Goat* renewed the heavens and the earth."

But good Hebrew scholars are agreed that *bara* also means "to cut," or "cut out," or "divide." Let us next examine Genesis under the light of this definition. Instead of "create,"

Metonymy of language, such as using "time" for "day," "day" for "month," or "year," or "thousand years," is very common in the Bible. Being aware of this, and knowing that six days was too short a period for the alleged creation, the commentators first drew upon their imaginations and said that each of the six days meant a thousand years. But as geology became more generally known they found it necessary to extend a day into "an indefinite period of time." This was as it should be; one indefinite period of time would not have filled the bill, and not to be stingy, they had six of them. On this theory of interpretation the Sabbath is also an indefinite period. But to fully appreciate how sublimely stupid these commentators have made themselves, one should think of poor Jonah in the whale's belly for three indefinite periods of time! Wonder if that whale was not sick of his contract? At any rate, I should have thought he would have been sick at the stomach with symptoms of dyspepsia.

But let us postulate that a "day" was used in the sense of a "month," and with "cut" or "divide" as the definition of *bara*, see what we can make of the first chapter of Genesis.

1st Day. March was the first month, the beginning of spring, when the days began to be longer than the nights. The Goat, or God, in the character of the sun, divides spring from winter, day from night, and thus *fecit lucem*, he made light. The reader must keep in mind that this is in Paradise, not on this earth. Paradise from *Para*, among, and *deus*, stars. This scene, then, this cutting and dividing, took place in the heavens, among the stars. Therefore the reader must be "heavenly minded" or he will not understand.

2nd Day. *Secundo die fecit firmamentum quod vocatur celum.* The second day he made the firmament which he called heaven. The firmament is a myth; being simply the

boundary of the vision, or the sky; and is as far as one can see in space. The sky seems much nearer to a near-sighted person than to one who is far-sighted. The firmament may be compared to the fog, the wall of which seems to retire as you approach it, and to follow as you recede from it. Yet in the second month the sun, or God, makes the firmament by scattering the clouds and causing the blue sky to appear.

3rd Day. "And God said, Let the waters under the heaven [now the scene changes to the earth, but still the allegory is treating of the seasons, which are regulated entirely by the movements and configurations of the heavenly bodies. Note, too, that the words of the text admonish the reader of the change of scene, for it says, 'the waters under the heaven,' whereas if the scene had all the time been on the earth, the words 'under the heaven' are entirely superfluous; be gathered together into one place, and let the dry land appear; and it was so." And God said, Let the earth bring forth grass, the herb, yielding seed, and the fruit tree, yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." (9th and 11th verses.) May is the third month, noted in the latitude of Palestine as the period when the grasses were sufficiently grown that the flocks and herds could live and thrive without extra feed. By this time, too, the floods of spring were drained off, (gathered together into one place,) permitting the "dry land to appear." The trees were perfecting their foliage and the "May flowers" were bursting into full bloom.

Before proceeding to the fourth day it becomes necessary to introduce a diagram of the zodiac, else the non-scientific reader will find it difficult to comprehend the explanation.



DIAGRAM OF THE ZODIAC.

The zodiac is an imaginary belt, 16° wide, extending entirely around the heavens, from west to east, above and beneath the earth, which is represented in the diagram by the three curving lines, the center line being the ecliptic. It is shown here as though a very crooked hoop, that had been taken from a barrel and straightened out. The horizontal, straight line, joined to the ends of the zodiac, is the equinoctial, and may be compared to a perfect hoop that has been straightened. The equinoctial is the equator of the heavens, as though the equator of the earth had been projected into the heavens.

The astronomer will perceive at a glance that this diagram is not scientifically correct, and also that the general reader will more readily comprehend it, drawn in this form, because familiar with a mundane map, where the right hand is east and the top north; whereas in astronomical diagrams, among astronomers, the left hand is east and the bottom north.

In the zodiac are placed the twelve symbols which represent the twelve signs, not constellations. We begin at the east, or right hand, to read them, as the Hebrew is read. The first six are north of the equinoctial and called "northern signs," being that portion of the zodiac where the sun is transiting during the six months of spring and summer. While the sun is in the northern signs, from the 21st of March till the 23rd of September, the days are longer than the nights. This portion of the zodiac is therefore the region of light; the southern portion, the region of darkness. The former is summer; the latter winter. The signs in the former, by metonymy, are angels of light; the latter, the angels of darkness. Summer is the abode of delight, and therefore heaven; winter is the region of suffering, and therefore hell. The wars of heaven are pretty fictions, based on the recession of the equinoxes. The vernal equinox is the point where the ecliptic intersects the equinoctial, at the eastern end of the diagram. The autumnal equinox is the point between Virgo and Libra, where the ecliptic crosses the equinoctial, in the center of the diagram. The equinoxes fall back in the signs fifty and three-tenths seconds of a degree every year, so that in

about 2,154 years they fall back a whole sign, or 30°.

In the time of Joseph, (I mean the young chap who had some unpleasantness with Mrs. Potiphar) the sign Sagittarius (then called a constellation) was about half across the equinoctial, at the autumnal equinox, slowly descending from the summer to the winter region, called, by metonymy, both "Scorpio" and "Egypt." (See Revelations xi. 8.) This descent of Sagittarius is described in the fiction about Joseph being sold into Egypt. Three twelve signs of the zodiac are personified as the twelve patriarchs, Joseph being thus described:

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall; the archers have sorely grieved him, and shot at him and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel." (Gen. xlix. 22-24.)

Sagittarius is half man and half horse, dropping down, horse-first, and backwards, into Egypt, apparently forced there by his eleven brethren. The quotation describes him when the horse-half was in hell (like a frog being swallowed tail first by a snake), while the man-half was still in heaven, especially the bow and his arms. The hunting season began when the sun reached the arch, or Sagittarius, symbolized by "his bow." It was also the time when they were gathering the last fruits of the year, and hence "a fruitful bough." It was when the rainy season began, and hence "by a well." As Sagittarius descended, each year brought it later in the season when the sun would enter the sign of Joseph, and the hunting season began; hence the archers "shot at him and hated him." But his bow was still in the summer region where the power of the sun, "the mighty God of Jacob," was supreme, and hence "his bow abode in strength." The stone is always the symbol of a limit, or boundary. When the sun reached the autumnal equinox, the boundary of summer, then the shepherds were required to take their flocks and herds with more care, and hence: "from thence is the shepherd, the stone of Israel."

The next constellation to precess from heaven to hell was Scorpio, "that old serpent, the devil, which is called Satan." In astrology Scorpio is a sign of evil import, and symbol of treachery. Jacob gave him the name of Dan, "a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward." (Gen. xlix. 17.) There you see Scorpio, "in the path" of the zodiac, following close upon the "horse-heels" of the centaur, which are *horse-heels* and not horse's heels, as it is often misquoted. Scorpio was the angel that "kept not his first estate" and was cast out of heaven. The pretty fiction about "the war in heaven" merely refers to the precession, when one after another of the angels of light are transformed into angels of darkness, and their "places are found no more in heaven," because "another takes his bishoprick." The twelve patriarchs are metamorphosed into the twelve apostles, Judas playing the part of Dan, or Scorpio, and falls headlong, bursts open like an over-ripe squash, and goes "to his own place."

If the reader will look in an almanac for the names of the zodiacal signs, he can easily find them by their symbols in the diagram which I give, and thus be able to follow me without my making tedious explanations.

It will be seen at a glance that when Scorpio occupied the place now held by Libra, that Taurus was at the vernal equinox where Aries now is. Taurus in the Hebrew is *Aleph*, or *Cherub*, meaning an ox, or leader; *Aleph* being the leader, or first letter of the Hebrew alphabet, and Taurus, the bull, being the leader, or first of the twelve in the zodiac. It will also be seen that Leo would then have the place now occupied by Cancer. And this was the position of the "twelve" when the zodiac was *bara*, or cut, into its several divisions. But the legend of Joseph points to a period more than a thousand years earlier, yet by the stupidity of the compilers of the Bible, evidently ignorant of its allegorical meaning, the manuscripts were put together as though pitched into their places with a pitchfork.

The first three days of the alleged creation describe the phenomena of the three spring months, while the sun was transiting through Taurus, Gemini and Cancer, and has now arrived at the summer solstice, when it is at the highest point it can gain in the heavens, and of course when we have the longest days. And now we resume the interpretation of the "cutting."

4th Day. *Quarto die fecit solum, et lunam et stellas.* "On the fourth day he made the sun and moon and stars." In the fourth month the sun reaches Leo, the lion, the monogram of Judah—"the lion of the tribe of Judah"—Judah is a lion's whelp. Leo is the own celestial house of the sun, and being at the highest point in the heavens, the sun is now "the Most High God." When one gains a high honor it is a common form of speech to say, "He is made now." In this sense the sun is "made" annually on reaching Leo. Aquarius is opposite Leo in the zodiac. Therefore when it is full moon, while the sun is transiting in Leo, the moon must be in Aquarius, which was then at the winter solstice. Consequently the moon rose in the east as the sun set in the west.

"And God made two great lights; the greater and light to rule the day, and the lesser light to rule the night, jointly with the stars." This is evidently the meaning of the 16th

verse, although the translators have interpolated some words in *italics* that give it an entirely different meaning. Omitting the words that have been forged into the text by the translators, the last clause will read, "and the lesser light to rule the night; the stars also;" that is, "the stars also to rule the night." To make this matter clear and show how it has been misunderstood, I call particular attention to the reading of the myth, poorly as it has been translated. In the first verse "God created," that is, *Elohim bara*, literally, "the Gods cut." *Elohim* in the Hebrew is God; add *im* and it becomes plural. *Cherub* is a bull, or Taurus; *Cherubim*, bulls. *Seraph* is a serpent, the very serpent that daily beguiles Eve, or Virgo, into following him up and down the heavens; *Seraphim*, serpents. All that *Elohim bara*, or that the Gods cut, was the heavens and the earth, while the remainder of the work is done by uttering a command, the verb being in the potential mood without the sign "to." "And God said, Let there be light;" and God said, Let there be a firmament," and God said, Let the earth bring forth grass." The verb *bara* is not used, but certainly should have been if it meant "to cut." The fourteenth verse reads: "And God said let there be lights in the firmament of the heavens, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."

If creation, or even *fecit*, "he made," be meant, we see by the fourth verse that the lights are formed, and being plural, "lights," it would be doing violence to all rules of interpretation to assert that only a part of the lights were created. In the seventh verse "God set them in the firmament of the heaven to give light upon the earth." But in the eighteenth verse he "made two great lights," he made the stars also. Shakespeare has Falstaff kill a dead man and the Bible has God make the sun, moon and stars, after calling them into existence and even placing them in the firmament. But a grain of common sense will demolish this seeming absurdity. Every noun and verb in the Hebrew has many different significations, and therefore the meaning must be judged by the context. Some words have opposite meanings, as *barak*, which is used in the sense of both "bless" and "curse."

"*Barak-Elohim*," says Mrs. Job to her afflicted spouse. If she meant it sarcastically, then the translation should be "Bless the Gods," but if literally, "Curse the Gods," and in either case the meaning is the same, notwithstanding the opposite meanings of curse and bless. In the eighteenth verse "made" signifies, "commanded," "ordered," etc. As, "I made him go;" not that I created him, but compelled him to go. Considering "made" in this sense, obviates all the difficulty. The sun is commanded to rule the day; the moon and stars to rule the night. But why the awkward wording, "the stars also." Any literary expert will readily perceive how this happened. It was first written: "made the greater light to rule the day, and the lesser light to rule the night," accidentally omitting any mention of the stars. In revising, after "the lesser light to rule the night," he supplemented, "the stars also," for the stars have no rule over the day. But the translators forged in "he made," and a pretty kettle of fish they made of it. In the eighteenth verse it is fully explained that the lights are to rule the day and the night. Thus we have the labor of the fourth month while the sun is transiting in Leo, his own "sign," for the lights were for "signs," seasons, days and years.

5th Day. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." July is the fifth month, and during July the waters swarm with every form of aquatic life, called "moving creatures." The sea-fowl bring out their young in July, as do the birds of passage which come north for the purpose of breeding. Also in July the young of land animals are able to gambol on the hills or sport in the water, and all nature is teeming with life. As great flocks of water-fowl appear, rising from the water and flying in the air, by figure of speech it may be said that "the waters brought forth abundantly." Yet in the second legend, beginning with the fourth verse of the second chapter of Genesis, which gives an account of the same "creation," yet in language so different that but few readers suspect the trick of the compilers and translators, the nineteenth verse says: "And out of the ground the Lord God formed [the author of this legend has 'formed' which is really the only proper word in this connection.] every beast of the field and every fowl of the air." Bishop Colenso, and numerous other eminent scholars, criticize this as contradicting the twentieth verse of the first chapter, and I have always followed their lead. Indeed, I have referred to it now solely for the purpose of pointing out the contradiction, when some force outside my own intelligence, as has frequently happened when writing and lecturing upon the Bible, suddenly brought me to a halt. Were I orthodox, this force would be "God's Holy Spirit," but as I am not, of course it is the devil, beautifully illustrating the poetical difference between twaddledum and twaddledoo, glory to God.

In the first legend "the waters bring forth," etc. The sense of "bring forth" is to be born. Metaphorically, if a person is put beneath the water and then lifted out of it, he is "born of the water." Annually the sun enters Virgo, the Virgin, at her head, transits through and comes out at her feet, being "born of the Virgin." If born of a woman

(Continued on 5th page.)

FUNCTIONAL ANALOGIES BETWEEN BODY AND MIND.

BY M. A. CLANCY.

The two great functional activities of a physiological character are digestion and respiration. These have for their theaters of operation, respectively, the alimentary canal and the respiratory system, having their bases, respectively, in the stomach and lungs. To trace the analogical relationship between the physical and mental domains in respect to these functions is the present object. The mental functions corresponding to the activities of digestion and respiration are, respectively, the intellectual and the spiritual.

The physical process of digestion commences with mastication of food, followed by trituration and comminution in the stomach, producing first chyme and then chyle, when the food is prepared for absorption into the mesenteric glands, whence it is poured through the thoracic duct into the circulation, having been by these processes of mastication and digestion prepared to become blood, and the life-sustaining fluid of the physical economy.

The mental process of digestion commences with the observation of facts through the special senses, which corresponds with the preliminary physical process of mastication. The facts of observation are, in the first instance, subjected to the criticism of these mental receivers, the special senses, which correspond to the mouth and its various organs adapted to the reception and comminution of physical food. Facts are mental pabulum. They constitute the subject-matter upon which all mental operations are based, and without which no such operation would be possible. The mind takes in through the special senses that which is afterwards subjected to the further process of reflection, which last, in turn, corresponds to the digestive process carried on in the physical stomach. This reflective process corresponds to the comminuting and analyzing operations of the gastric and other juices upon physical food. In certain animals digestion involves a regurgitation and remastication of the food, and this fact is found to be represented mentally by those whose reflective powers are so weak or uncultivated that it is frequently necessary that they bring the facts again to the test of observation before the mental process of analysis is completed.

The process of mastication and digestion prepares the physical food for its assimilation and absorption into the system preparatory to its further subjection to the operation of respiration. In like manner, observation and reflection prepare the mental food—the facts of observation—for its assimilation and appropriation into the mental economy, ready for its subjection to the higher process of spiritualization, corresponding with the physical process of respiration.

The physical digestive apparatus is so constructed that, of the food taken into it, only a portion is really assimilated and absorbed into the circulation, the remaining portion being rejected and cast out through the various excretories. This fact is again reproduced mentally in the process sometimes called "winnowing the chaff from the wheat," by which the real, substantial and essential elements are separated from their grosser concomitants, the latter being rejected as mentally unfit for use.

The growth of both mind and body in parallel lines of development is so apparent that it requires no detailed statement to establish their analogous character. Their growth is due to the same kind of action upon the matter, physical and mental, taken in or absorbed from without.

But we have so far considered the subject with reference to the digestive aspect viewed physically and mentally, the reflective action of the intellect being the mental digestive process. This is merely the foundation. There is another and very important functional activity, namely, that of respiration physically, and what corresponds to it mentally, which I have named spiritualization.

After the digestive food enters the circulation as blood, it is subjected to the action of the external air through the lungs, by which a double result is simultaneously produced by the double action of respiration—that is, inspiration and expiration. The impurities contained in the blood are eliminated, and at the same time new and energizing power is imparted to it from the oxygen of the air, which is carried throughout the physical economy, while at the same time the double process of destruction of old tissue and the construction of new is continually maintained. This action is similar in result but different in kind from that which we saw took place in digestion in the separation of the essential from the refuse matter entering the alimentary canal. Here also is a separation of refuse matter—the carbon of the blood—and its elimination through the action of the lungs in the form of carbonic acid gas, this latter being not only injurious in the circulation, but positively injurious. While the carbon is necessary to supply heat to the system, it furnishes no tissue, and when the process of tissue-making goes on this carbon must be eliminated or it will become destructive to the physical life. In the lungs the air performs the office of purifier and separator, while in the alimentary canal the gastric juice and the other fluids serve to dissolve and separate the essential from the unessential portions of the food.

It will be observed—and this is a point worthy of emphasis—that the digestive substance comes from the earth and is material in character; that is, all foods come up out of the earth, and are what are termed fluids and solids. The respiratory substance, on the other hand, comes from above or from the air, from the ethereal realm, and the energizing agent which respiration imparts to the system is oxygen, which, entering the lungs, changes the character and quality of the blood already formed by digestion. One comes from below, from the earth; the other from above, from the ethereal or aerial region.

When the mental food—the facts of observation—has been sufficiently digested by the action of the reflective portion of the mind, the intellect—the analyzing, separating, clarifying power of thought—it is then prepared to enter into a higher circulation which, for want of a better term, I have called spiritual. And a word here in regard to this name may not be amiss. The act of breathing is termed respiration, from the Latin *spiro*, to breathe. The ethereal and apparently non-material character of the breath, as distinguished from material substances, directs the attention to the existence of a world quasi non-material, being finer, more penetrative and, in a sense, superior to the visible material world. The vivifying power of this superior world—viewed now mentally, as distinguished from the ethereal or aerial portion of the material world—is the correspondent of the power of atmospheric air entering the lungs and performing the

work of purification upon the particles of the blood. The intellect having digested the facts of observation and rendered them homogeneous and ready for absorption into the higher mental circulation corresponding with the blood, this mental food becomes subject to the energizing and purifying power of this spiritual respiration corresponding to the physical act of breathing. In other words, knowledge—the result of the action of the perceptive and reflective intellect—becomes penetrated with the power of inspiration, and is lifted into a higher and spiritual realm, and filled with an energy capable of making it a real and effective agent in the higher work of humanity—an inspiration without which mere knowledge is powerless.

The terms material and ethereal are descriptive of the antithesis with reference to the body, the term material describing the solid or substantial aspect; and the term ethereal describing the aerial or atmospheric aspect; while the terms intellectual and spiritual have been chosen to represent corresponding discriminations with reference to the mind—the term intellectual standing for knowledge based upon substantial or material aspect of mind, and the term spiritual representing the knowledge based upon the ethereal or aerial mental aspect. Thrown into tabular form, they will stand thus:

BODY.
Material—including visible and tangible substance.

Ethereal—including invisible and intangible substance.

MIND.
Intellectual—including knowledge based upon visible and tangible substance.

Spiritual—including knowledge based upon invisible and intangible substance.

So that the Intellectual is mentally Materiality, while the Spiritual is mentally Ethereality.

Attention is directed to the spiritual department here represented as likely to be either misunderstood or not clearly apprehended. This being the department corresponding with the physical, aerial or ethereal respiratory function, it becomes extremely interesting as performing that office for the mind which respiration performs for the body. It will be remembered that the connection between breathing and the circulation of the blood is a discovery within the past three hundred years; and so new and improbable was it that the fact is said to be that no physician over forty years of age living at that time ever gave in his adhesion to Harvey's discovery of the circulation of the blood. If such an important discovery, and was so late in appearance, it must not be wondered at that in mental science the corresponding discovery of a mental blood circulation as such should not have been heretofore made; because mental science is so much more difficult of comprehension than physical science, as the invisible is more difficult to be comprehended than the visible. While more or less known in reference to the mind, it cannot be as yet truthfully alleged that there is a science of mind, owing to the fact that heretofore the range and extent of such a science have not been satisfactorily ascertained. And here, perhaps, for the first time, is laid the presumptive evidence for the foundation of such a science. Until we know the limits of a department we can hardly be in a position to predicate any certain knowledge in regard to it.

A study of the relations existing between the physical respiratory and digestive systems will throw light upon the relation between the spiritual and intellectual departments of mind. The invisible atmospheric air entering the lungs unites with the elements in the blood, and by that union converts it from an inert and powerless fluid into one capable of maintaining life in the physical economy and sustaining its integrity by enabling it to repair the waste of the system and at the same time eliminate refuse matter. The blood, without this purifying and vivifying influence derived from the air, immediately becomes a cause of the obstruction of the vital functions and ultimate of their total extinction. So that all the matters which have been subjected to the digestive process and thus prepared for a higher and more important use, become not only entirely useless but positively injurious and destructive to the physical life of the individual unless united with this more refined and powerful ethereal element.

In like manner, an invisible spiritual atmosphere entering the mental lungs—that is, the department where the facts of observation having been subjected to the digestive process of the reflective intellect, meet with the spiritually purifying and vivifying influence, and which department we may call the understanding—unites with the elements of digested knowledge, and by that union converts such knowledge from an inert and powerless mass into one capable of imparting life, force, power and vitality to the mental economy and of maintaining its integrity by enabling it to repair the waste of the mental system and at the same time eliminate useless and refuse matters. Intellectual knowledge without this purifying and vivifying influence derived from this spiritual atmosphere becomes a source not only of obstruction of mental functions, but ultimately of their total extinction. And thus all knowledge which have been acquired through the perceptive process of the intellect and subjected to its reflective or digestive process, and so prepared for a higher and more important use, unless permeated with this inspirational and powerful spiritual element, become not only entirely useless, but positively injurious and destructive to the mental life.

To state the action of this spiritual element in another way, we may say that its union with intellectual knowledge, or that derived from observation and reflection, energizes and infuses it with a practical and effective power in a manner somewhat similar to the mechanical illustration—into the effect which the steam produces when introduced into the properly-constructed engine. Although the structural arrangement of the engine may be complete, the machine is yet useless for practical purposes without the expansive and forceful power of the steam. So knowledge, as a system or scheme of digested facts, like an empty steam-engine, is powerless for effective purposes until the life-giving force of the spiritual element is admitted to inform it with vital energy and positive activity.

It may be inferred from what has been said that the development of this spiritual power is necessarily concomitant with that of the intellectual portion of the mind. This is not a fact, however; while there is undoubtedly a point in intellectual growth where it is developed, yet this development does not depend so much upon what may be called an external as an internal impulse, upon an impulse from without as an impulse from within. As the physical organism may be germinally developed in the fetal state without the power to breathe, and the entire

breathing apparatus elaborated before it comes into use, so the entire mental apparatus may be developed without having the influx of that higher and more refined spiritual atmosphere which alone can give it that normal activity which is man's final inheritance.

The development of this spiritual power is dependent, as above intimated, upon an impulse from within. The individual is more concerned in that development than external influences, while at the same time these external influences are ever ready to co-operate with the individual effort. It is a mental birth into a higher and superior condition, and this birth is impossible until the individual of his own motion reaches out and calls for the aid of a power superior to himself. The effect of the air entering the physical lungs serves not only to vivify the organism, but also to bring all its parts into active connection and relationship each with the other, giving each part, as it were, a sensation of dependence upon and cohesion with all the rest. Even this act of physical inspiration is seen to be one that calls for the co-operation of individual effort to make it effective. Merely pumping the air into and out of the lungs would not be a life-giving process; it must have the effort from within to draw it in, in order to make it vital.

As the air-breathing process is one separate and distinct from the digestive, and in a certain sense opposed to it—although complementary of it—so the spiritualizing process—the interior inspiration into intellectual knowledge which have been digested through mental operations—is in a sense opposed to mere intellectual methods. In theological phrase, "the natural man is at enmity with God"—regarding God in this case as the source whence is derived this spiritual power. And as the lungs must co-operate with the external air in their effort to inspire it, so must the understanding—corresponding with the lungs—co-operate with this influence from the source of all spiritual power, universally diffused in a spiritual atmosphere, in order that the individual may become a recipient of its benefits.

So not every one who attains a high intellectual development necessarily receives the spiritual or interior power of inspiration; and, on the other hand, not every one who fails to reach full intellectual development is deprived of this inspiration. The effect of such inspiration being to bring the whole man into harmonious relations, not only with himself but his surroundings, whatever they may be, we may test its presence in a man by the degree of contentment which he exhibits with his lot in life. The "fruits of the spirit" are said to be joy and peace; and the possession of this joy and peace does not depend upon mere physical conditions; for the lives of the martyrs along the line of humanity's history show that they could enjoy the delights of spiritual illumination and pure inspiration under most terrible circumstances of physical suffering.

The considerations thus far set forth would seem to lead to the conclusion that there is a non-material or spiritual man intimately connected with the material man, and that the powers and operations of the one are so closely paralleled by those of the other that we are warranted in believing that both are derived from the same source and governed by the same laws. The fact that the non-material man is invisible to the external sense should not be considered as an argument against his existence, for if modern science has demonstrated anything, it is that there is an unseen world in which reside all the forces and powers which manifest their effects in the visible and tangible universe about us.

Washington, D. C., June, 1886.

Views of a Prominent Dying on the Labor Problem.

The Workmen's club of Trinity Protestant Episcopal church, at the corner of Michigan avenue and Twenty-sixth street, attended services at that edifice Sunday June 20th, Rev. L. S. Osborne preached a sermon specially for the members of the club; it being the second annual discourse of this character. Mr. Osborne is president of the club, which is a feature of his church. His text was from John IV., 34. "Jesus saith unto them, my meat is to do the will of Him who sent Me, and to finish His work."

"These were the words of a Jewish carpenter many years ago," said the preacher, "and yet this carpenter was a model for all humanity, rich and poor, wise and unlearned, king, farmer, scholar, clerk, mechanic. We have all got to learn how to say these words if we would make a real success of life. Too many men, rich and poor, think the end of life is money-making, or three square meals a day. But the same Jesus who bade us pray for daily bread said also that man shall not live by bread alone. Now, as soon as a man gets this idea into head and heart he begins to make life a success, for it makes the rich man use his wealth rightly and the poor man bear his poverty cheerfully."

"I am sometimes asked, 'Will religion feed a hungry man?' As I believe in God, I answer, 'Yes, it will.' An out-and-out Christian on \$1,000 a year is vastly happier than an infidel on \$10,000. Some of the happiest homes I know are very humble ones, and some of the saddest very splendid. The man who starts out with the one idea of being righteous, of loving God and his neighbors, is loved by them. Every man who has faith enough to try this will tell you it is true. Only those sneer at it who have never tried it. As soon as a man thinks he knows better than God, trouble begins for him. This is as true in the ministry as in mechanics or day-labor. Just so soon as a man is willing to place his life entirely in God's hands, God will take care of him."

"Now, to apply our text to the labor question. Does not all the trouble arise from a neglect of Christ's law on the part of capitalists and workmen alike?—hungry after a fortune rather than righteousness? Forgetfulness that a man's life consisteth not in the abundance of these things which he possesseth? More concern about the meat that perisheth than about that which the world knows not of. Greater interest in money pay and shorter hours than in doing God's will and accomplishing His work. 'Every man must bear his own burden.' 'Bear ye one another's burdens.' The two are not contradictory. They teach the great, strange law that it is not right for a man to demand only his own rights in this world. The owner of a factory has his burdens to bear in mental worry, competition, and business troubles. The workmen have theirs in hard toil and aching limbs. If he is losing money the capitalist has a perfect right to shut down his works and thus throw a thousand men out of employment. No one can blame him for this. But if he prefers losing money to manhood he can help his men bear their burdens by running at a loss. It strikes a plain, old-fashioned outsider that the same general laws which regulate the management of an

army, a ship, a parish, ought to be good for a factory or a railroad. Mutual respect, faith, confidence, loyalty, on the part of the members to the head. If every sailor or soldier is going to give his opinion as to the steering of the ship, or the planning of the campaign the chances of making port or conquering the enemy grow very small. But this loyalty and faith and confidence always bring a return of the same; and they are all parts of that 'meat which the world knows not of.'

"Prove to the world, my brother, your meat is to do the will of God, and to finish His work; and you have the support of all those whose support is worth the having, and exalt to the topmost tower of a great nation's love and honor and esteem the grand old name of workmen, because you prove yourselves followers of Him who said, 'My Father worketh hitherto and I work'—workmen that need not to be ashamed, because, filled with that eternal spirit that worketh in you mightily, leading you as loyal, loving sons to do the will of your Divine Father and to be that noblest thing in all His great creation—a fellow-worker with God."—Chicago Times.

A Christian's Views of Prayer.

In personal explanation I may prefatorily say that I am a physician, and a firm believer in all of the principles of the Christian religion.

Imprimis, is prayer invariably a reasonable institution?

In your home your daughter's face has lost its bloom of rose and pink, and fading day by day, it is finally ready to feel the fire of typhoid fever. You are a Christian parent, and while you diligently give her all of the external aid that you can, your chief trust is avowedly in God, and you entreat him that he will stay the malady and spare to you the precious young life. Now this is irrational. Would you pray—dare to pray—that December might be a frostless month? Would you pray that in May the golden-rod will bloom? Yet the laws of fever are no less absolutely fixed than are those of the frost and the time of bloom, the only difference being that we thoroughly understand the laws of flowers and frost and have but a partial knowledge of the laws of fever. Typhoid fever is a self-limited disease, of certain course and character, and you may pray God all day long—may add fasting to your prayer if you like, and let the whole Christian world add their fasting and prayer to yours—but will you gain anything? "Nothing is impossible with God"—but He does not break the laws of Nature to suit the whims of men, and it is just as much a law of Nature that fever should have its course as for the moon to have its phases. Can you think to stop the issue of the thunder cloud by praying that it may not rain? Yet you may want it as earnestly as you want your child's life. Can you presume to pray that steam may not escape from boiling water? Yet the precise issue of the thunder cloud and the boiling water is not more peremptorily fixed by the laws of nature than is the precise issue of your daughter's malady. Do not doubt. Do not take refuge in illogical compromises. Do not be partial. Do not assume one doctrine and deny its counterpart. All of these laws hang together, and I confidently expect that the time is coming when the inception and course of any disease may be predicted, not merely as accurately as the course of typhoid is predicted, but even as closely as the prediction of an eclipse.

But when? You ask if it is yours to let your child die, and not pray for her recovery? I do not say this, but I do say that it is sheer folly to pray that the course of a self-limited disease may be stayed. The science of medicine does not attempt to stop the course of such a disease, but to sustain the patient during its course. Therefore pray that God will bless the laws of sustentation, and you pray not insanely.

What of the conception of nature? It is not necessary to dwell upon the human or to speculate upon the divine conception, but to propound a view of the conception of instinct as distinguished from reasoning. The forces of nature are under the regulation of laws of fixed operation. Not only are these immutable, but we have discovered a far larger number of these laws than our ancestors knew. Let us redouble our efforts in this discovery. Let us place law against law, and understand that all are of one likeness. I fully expect that our grandchildren will recognize those that are new, and which we may imagine incapable of discovery, and that with such recognition that these laws are of the Supreme Being, and that—as the Rev. Billy Hibbard was wont to say—"He 'cans make a round square, or a square circle, but He will not.' Manifestly, it is too late in the years of the present time for us to waste any very considerable power in basing the prediction of the future order of phenomena on the past. There are laws of nature not to be denied. Science may deny, but scientific men are wrong in supposing that because they have found out so many of these laws, there is no Divine hand beneath, which at will moves the whole network of physical agencies to produce this or that result. This is even comprehensible to the dumb animals.

By the term "laws of nature" I mean a grouping of cosmoical and earthly phenomena.

Cosmoical phenomena are such as eclipses, or the hours of sunrise and sunset, while earthly phenomena are the weather and the varying phases of meteorological science. The two are in strange contrast, as the former are due to the workings of a vast system of machinery, while the latter are due in a measure to agencies acting exclusively within the region of our planet. Now it is a very remarkable fact, and one that will bear thinking of again and again, that the sole power of definite prediction which science has called forth concerns cosmoical and not earthly phenomena.

These laws are not of limited application, but it is not without difficulty that we make out this application. If there are such things as the phenomena of Spiritualism they can be understood as readily as the phenomena of eclipses, and cannot be hindered any more than can the phenomena of typhoid fever.

The laws of nature are immutable. They constitute a permanent framework for our universe, and being subjected to the will of such thing as special guidance; and while God, as so framed that changes or modifications in them cannot for any reason be necessary or desirable. What happens by these laws cannot be inconsistent with any there is room for a play of special providence, the religious life does not require it. The Creator can break His laws, but He will not and does not need to. Therefore there can be no sense or pety in denying them, or hoping that prayer will alter them.

I would not for one moment urge that it is a matter of duty to controvert Spiritualism, or a matter of value to question it. If it is true it is in accordance with one of the least known of the laws of nature, and cannot be gainsaid. Profound thinkers admit it true, and if that be so, it is as much folly to pray that its manifestations may not occur as it

is to pray that a self-limited disease may be stayed in its course. Writing as a physician, but not as a Spiritualist, I assume that Spiritualism is understood just about as the self-limitation of disease is, and that presumably it is just about as foolhardy to expect unreasonable things of the one as it is of the other. Both occur in consonance with the laws of nature; and as prayer cannot hinder the progress of the fever, and is useful only as procurative of the best of sustentation, so combative thought or speculative encouragement cannot change the law of nature, and are useful solely to sustain the strength of the phenomena.

Westfield, N. J.

OCCULTISM IN INDIA.

(From "Occult Science in India," by Louis Jacollet, the Belgaz Traveller.)

During my stay in Benares I was the guest of Peshwa, a Maharatta prince, who had a palace, like other rajahs princes, in the "holy city." While there a religious recipient of Peshwa's hospitality was introduced to me, a Fakir named Covidasamy; he came from Trivandram, near Cape Comorin, the southernmost point of Hindustan. This Fakir's mission was to bring to Benares the remains of a rich Malabar of the merchant caste.

The apartment in which I received him opened upon a terrace overlooking the sacred River Ganges. In the centre of the terrace, protected from the sun's rays by a thick awning, was a fountain. On this terrace Covidasamy and I sat together; I spoke of the marvels which he was reported to perform, and I ventured to ask him whether he experienced any particular sensation within himself during their performance. He replied that he was only an instrument in their production; that he invoked his *pitris*, ancestral spirits, and it was they who exhibited thus their power. I may here say that this was the answer given by every Fakir whom I have questioned on this occult subject.

Covidasamy commenced by extending his hands towards a large bronze vase full of water, into which the fountain played. In five minutes the vase, after gently rocking upon its base, moved towards him in regular alternating motions; as it came nearer I heard sounds emitted from it, as if it were being struck by a steel rod. At my suggestion and request, the vase moved backwards, forwards, or stood still; and the metallic sounds were emitted with slowness, quickness, and with measured exactness as timed by the second hand of my watch. On the table of the room behind was a music box, so much liked by the Hindus; I had it wound up and started to play by my servant; and I asked the Fakir that the metallic sounds might keep time with the tune, and it was accurately done, whether the time was quick or slow.

The vase in question was so large and heavy that, if empty, it would have required a couple of men to carry it; it was one of those used by Hindus for their morning ablutions, and was kept filled for that purpose by the water of the terrace-fountain falling into it. What was the force that moved such a mass? That is the question.

The Fakir, to enable me to be certain, consented to my witnessing a repetition of all the experiments; and they were repeated with exactness. All this time he had been seated, but now he stood up and placed the tips of his fingers on the edge of the vase. It soon began to rock from left to right in regular time, gradually quickening, its base making no sound upon the re-sellated floor as it rocked. In all the rockings and movements of the vase I was astonished not to see any spilling of the water it contained; it maintained its level with the rim of the vase; and during the rocking the vase rose seven or eight inches clear off the floor, each time coming down without any shock.

Of all the experiments, repeated for accuracy, as I have said, I took minute notes at the time.

A Wonderful Perception.

A writer in the Atlanta, Ga., *Constitution*, illustrates the wonderful faculty the blood-hound possesses in tracing fleeing fugitives. The Georgia bloodhound is neither fierce nor powerful. A boy can hold a pack off with a corral. But for trailing a fugitive, for hugging him as close as his shadow, or for flying along his track when even the grass has forgotten its impress, and the wind has powdered it over with dust, he is as relentless as death itself. A convict sleeping in one bunk of a hundred, shod and clad precisely as the hundred convicts about him, may slip his chain and flee. Ten miles away he may meet his fellow-prisoners again, may run to and fro among them, may walk with them a mile, and leave them. Six hours after, these bounds put on his track where he slipped from the camp, will follow him to where he met his gang, will thread his track in and about with their hundreds of tracks, take it up where he leaves them, and run him down, though he cross convict gangs every mile he runs.

This escaping convict, clad in stripes cut from the same bolt with a hundred others, may run through the woods, touching weeds and bushes as he runs. Fifty convicts, clad as he was clad, may run through the same woods in every direction. The dogs will hold his scent, running full tilt, breast high. If he makes a curve of forty-five degrees, the dogs will not run the line, but will catch his scent thirty yards away, and cross the angle, though it was filled with the convicts who had eaten and slept with the fugitive. Often a dog will carry a scent in gallop, running parallel thirty yards to the windward. An uncanny and terrible little beast is the red-bone hound, trained for the hunting of man.

His Majesty Don Luis of Portugal, who speaks most of his time to literature and science, granted an interview to the *London Times* correspondent at the recent marriage festival in Lisbon. His Majesty declared that Shakespeare would occupy his attention for some time. He has already translated into Portuguese and published "Othello," "Hamlet," and "Richard the Third." "The Taming of the Shrew," now in proof, comes next.

Gen. Law Wallace has settled himself permanently at literature as a profession at his home in Crawfordsville, Ind. He receives \$3,500 a year from the books he has already written.

Miss Jeffreys Lewis, when on a tour lately, gave a benefit at Tombston, Arl. Ter., to aid in putting a fence around the graveyard.

There is a young man about 20 years old in Athens, Ga., who says he lives on 30 cents a week.

Hersford's Acid Phosphate.

IN LIVER AND KIDNEY TROUBLES.

Dr. O. G. CILLEY, Boston, says: "I have used it with the most remarkable success in dyspepsia, and derangement of the liver and kidneys."

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CHICAGO, ILL., Saturday, July 3, 1886.

A Catholic on "Miracles and Spiritism."

The Catholic Mirror of June 12th comes to us from its Baltimore office with an article which opens by saying:

In last week's issue of the RELIGIO-PHILOSOPHICAL JOURNAL, the ablest and most representative of the Spiritist organs, we find the following remarkable editorial article.

It then quotes from our issue of the previous week, our report of the opening services at "Holy Hill," west of Milwaukee, in May—a place noted for remarkable cures of diseases wrought on devout Catholics who have made pilgrimages there, and who have left their crutches and canes in the stone church where a solemn high mass was celebrated in the presence of a great multitude. The Mirror says:

What the JOURNAL regards as spirit manifestations are regarded by Catholics as miracles. Both sides agree as to the facts, the difference is as to the cause. . . . Just as the Protestant world is losing its grasp upon the supernatural, the supernatural comes in upon it with startling evidence of its existence. It is a protest of the unseen against the predominance of the seen. So, too, in those Catholic countries which appear to be losing the faith, like France and Italy, never were miracles more abundant, and we would invite the attention of our Spiritist friends to this undeniable fact. . . . They are authentic. They cannot be refuted. How are we to account for them? It is recognized by the Church that there are two kinds of supernatural manifestations: 1. Miracles, the works of God, either directly or through His chosen instruments. 2. Possessions, the works of the devil and his fallen angels. These phenomena are written broadcast over Christian history. Miracles are honored. Exorcisms are provided for demoniacs. Thus far may we speak of the supernatural manifestations which occur so abundantly in Catholic lands.

When we come to non-Catholics, and find among them signs and wonders inexplicable by natural causes, what is to be inferred? Should all such evidence of the Spirit-world be treated simply as the work of the devil? Or should we rather believe that such phenomena among Protestants are more or less similar to the same phenomena among Catholics? Under correction from better theologians, we incline to the latter view. Such is the view advanced recently by a learned Catholic priest in the Catholic World. Why should not genuine miracles take place in the midst of Protestantism, even? Balaam's ass was made an instrument of God's warning voice?

Thus, the genuine spirit manifestations of the present day may be divided into two classes: 1. Miracles. 2. Works of the devil and his angels. What the proportions are cannot be determined.

The chief value of this wonderful development lies in the ample proof it affords to millions of minds not reached by the Church of the existence of the supernatural world. When the Spiritists come to understand the true doctrine on the subject, they will find their belief leading them into the Catholic Church.

We quote this able and candid statement from a leading Catholic journal, of their view of the facts of Spiritualism, and of the causes which lie behind them.

Their admission that the facts "are authentic," is noteworthy, for it shows the growing influence of these world-wide phenomena. There is, too, a deep significance in their clear perception, that these phenomena are "a protest of the unseen against the predominance of the seen," which is needed in this age of materialism. They hold these facts to be miraculous, or "of the devil and his fallen angels."

If, as is probable, they define a miracle as a special act made possible by a suspension of the laws of nature, we must disagree with them. Eternal law is the method by which the Divine Power acts, and these spirit manifestations are as natural and as much in accord with the laws of our being here and hereafter, as are our daily words and deeds, or the common processes of the world of matter about us—processes so common that we fail to see or feel their beauty and wisdom. The "chosen instruments," or spirit mediums, are such naturally, not by supernatural miracle, and through all works the Divine intent.

The Mirror well says that the "chief value of this wonderful development lies in the ample proof it affords . . . of the existence of the supernatural world," by which we infer that they mean the spiritual and immortal life. It is hope that the Spiritists say, "and their belief leading them into the Catholic Church," is but another proof of the great skill and devoted zeal with which the ser-

vants of that Church seek to make all roads lead to Rome.

We will travel in fraternal companionship with Catholic or Protestant, so long as the pathway leads to a recognition of the facts of spirit-presence and power, but our road does not lead to Rome, but to reason and intuition—the heights of spiritual progress and freedom, with the Celestial City in sight on their shining summits, from whence gleams of light from great souls gone before may reach us.

A Fraudulent Materialization.

A correspondent of the Cincinnati Enquirer gives the statement of George Hull, of West Superior, Wis., the inventor of the "Cardiff giant," with reference to that remarkable "materialization." If his word had been implicitly taken, and no investigation made, the "Cardiff giant" would to-day be regarded as a remarkable petrification.

Down near Fort Dodge, Iowa, Mr. Hull got to speculating in that gypsum business. Looking over some of the large pieces one day there was one which appeared a good deal the shape of a man. He got interested in the dark lines which looked very much like the veins in the limbs of a human being. A grand scheme struck him or he struck it. He secured the largest and most solid piece to be found and shipped it to Chicago. After some time he set out of a man said to be a first-class marble-cutter. He told him his scheme was to get out of the block of gypsum the petrified remains of a tremendous giant. The fellow "caught on," and both studied over the prospect for some time. When the arms were marked out the veins showed up in fine style. One never saw anything more complete. They were also visible in the temples and forehead. It cost Mr. Hull a considerable sum of money, though, to get the artist at his work. He had his secret, and handled him as he pleased. Sometimes he'd get on a spree for days and weeks. Several months passed before the concern was finished. It was a grand piece of work—so considered by Mr. Hull. He boxed it and shipped it eastward as a block of marble. Its weight was 2,906. He took charge of the great wonder. At first he did not know exactly what to do to bring it before the people. When he reached New York State he seized upon a plan of burying the giant in a secluded spot—a romantic nook by a mountain side. He finally selected Cardiff, a village on the Onondaga creek, Onondaga County, twelve or fifteen miles south of Syracuse. He confided his secret to a lone farmer, who appeared to be all right in the matter. He gave him money and promised him more. They dug a grave by the river, and, as luck would have it for petrification purposes, at the depth of about six feet they struck pure moving water. The giant was inclosed in a rough case and deposited in the grave.

No one but the farmer, his wife and Mr. Hull knew of this transaction. The agreement was made between them that in one year, the farmer should accidentally find the giant; word would reach Mr. Hull. He would make ado about it, take people to the spot, taking care to lose his way several times before reaching said spot. The agreement worked all right. News of the finding of petrified remains of a human being near Cardiff was spread over the neighborhood like wildfire, and in a day or two newspaper men were there, and then the whole world knew of it. Mr. Hull pretended to purchase the petrified remains and proceeded forthwith to erect a tent over the grave, the remains staying undisturbed. Hundreds and then thousands visited the place. He charged a fee, of course, to get inside the tent, just to pay expenses. In a few days the crowds could not be accommodated. In one week soon after the discovery Mr. Hull took in \$2,300. The rush kept increasing. The most scientific men in the country were present, and they made critical examinations of the giant as it lay in its resting place, many of them pronouncing it a wonderful fossil. Hull sold a third interest for \$30,000, and soon after the secret leaked out.

"Curious Coincidence" or "Spirit Influence?"

The Hartford Courant gives this striking narration headed: "Curious Coincidence." It is more than that; it is not supernatural or miraculous, but is one of the natural facts under the spiritual laws which are but dimly seen. Such narrations fill our newspapers because they help to meet a growing want, a heart-hunger, a reaching out toward the great beyond to feel the "touch of a vanished hand." In due time deeper thought will come, and then will come the sweet assurance of soul and sense—the knowledge of spirit-presence. In this we must all work and wait, and "the good work goes bravely on" in more ways than the public know of. The Courant says:

Bishop Cox relates that on one occasion he was reading the service in a little church, with only a handful of worshippers present, when he suddenly resolved to close the service with the Gloria in Excelsis instead of the customary Gloria Patri. He had never done this before, he says, and has never done it since. During the day he was called upon by a widow of high position in society and a family entangled in the history of our country. She asked him whether he had been desired by any of her relations to gratify her by departing from custom. She had always made this day one of special private devotion, as it was the anniversary of her husband's death. She had made an effort to be at church that morning on this account. "What was my surprise," she said, "to hear you break off with the Gloria in Excelsis." My husband, very religious as to his religious emotions, lay dying. Suddenly he accused himself, and to the amazement of all recited the Gloria entire. Reflecting on this as I went to church on this anniversary, I imagine my surprise when, for the only time in a long time, I found the Gloria so used by the clergyman. I joined in it with feelings greatly excited, and some to think you for so kindly considering me. Her husband was a stranger to the bishop, who regards the whole incident as supernatural.

Teachings of Prominent Ministers on Last Sunday.

The largest congregation ever seen in the Third Presbyterian church was that which assembled last Sunday evening to hear the farewell sermon of the pastor, Rev. Dr. Abbott E. Kittredge. He said: "The collection plates are a perfect thermometer of spiritual growth. During the year ending April 30th, 1883, the collections in this church had aggregated \$32,213.80, and last year they amounted to \$61,590.74, an increase of \$29,376.94. Another sign of strength in a church is its advance in Christian graces. The curses of the world are blessings in disguise. The church is made up of only partially sanctified men and women, while in the heavenly temple members have all reached the perfection of holiness. We must strive to advance, to grow simpler in faith, nobler in thought and purpose, more Christ-like. It is not the wealth of the sanctuary that makes the church strong, but the Christian lives of its members."

At the Union Park Congregational church, Rev. Arthur Smith, of China, delivered a lecture on the obstacles to and progress of missionary work in China. He said: "The poverty of the Chinese is a great impediment to the introduction of the gospel. Because the Chinese have not logical minds, our gospel system, or theological distinctions, lose their importance with them. There is plenty of room for missionary work in China, as there is not one missionary to a million people. We look at China as far, far away, and need a good telescope to bring it nearer to us. Those people need the doctrine of Christ, and we should so understand it. The obstacles are great, and real, but they can be overcome, and we must support the missionary work in China by contributions and by faith."

A large audience assembled at the Immanuel Baptist church, expecting to hear the farewell sermon of the pastor, Rev. Dr. Geo. C. Lorimer, before he departed on his summer vacation. The reverend gentleman was, however, unable to appear, owing to a severe attack of rheumatism. The pulpit was ably filled by Rev. E. K. Chandler, of Cambridge, Mass. He made no attempt to explain why God did not cure the afflicted pastor, or to show that ministers must suffer for every infraction of Nature's laws.

Rev. S. J. McPherson discoursed on the seasonal topic of the lessons of summer at the Second Presbyterian church, and incidentally pointed out the climatic advantages of Chicago over every other place on earth in general, and over Bible lands and climes in particular. He said: "Summer is the symbol of beauty. Again, summer is preeminently the symbol of life. It is also a symbol of power; it suggests the unconquerable, renewing power of Nature. It is a symbol of opportunities, an emblem of the accepted time."

The Rev. Dr. W. H. Cooper occupied the pulpit of Bishop Fellows at St. Paul's Reformed Episcopal church, corner of Adams Street and Winchester Avenue. He preached on the "Lights and Shadows of City Life." He said: "The element of true religion is an all-important factor in the making up of the sum total of individual happiness. There can not exist the true idea of a perfect man without religion. It is a potent, substantial ingredient in the element of human happiness, whether among rich or poor."

Prof. Swing addressed his congregation upon the subject of religion as it exists in life. "The Pharisees," he said, "talk too much of religion, but the modern educated world talks too little. Religion is not extinct in the hearts of enlightened society, but when any endeavor is made to utter the thoughts that slumber in the breast, the poverty of language is keenly felt, and men retreat for expression to music or poetry. But it ought to be the task of educated men and women to overcome this reluctance to speak of God and the vast emotions of religion. They should follow a middle course, not talking lightly or vulgarly of divine things, yet not shunning seasonable discourse upon such topics."

A Screw Loose.

"Stop that engine," cried the superintendent of a factory where hundreds of men were in motion and a thousand men at work. "Stop that engine; there is a screw loose over here." The quick ear detected a want of harmony in the movement. The watchful eye saw a slight irregularity. Something was wrong. It was only one of many screws that was loose. But in that loosening there was such peril that everything must be stopped. The engineer blew off the steam. The workmen all stood idle and waiting until the screw was tightened. A minute—five minutes—then the signal was given, and the huge giant again began to swing his hundred arms.

Only a screw loose! What a trifle to make such a fuss about. But the wise mechanic knows that a loosened screw may throw a shaft out of gear—that its displacement will surely and soon affect every adjacent shaft and wheel, and they in turn the parts geared to them, until the whole factory is thrown into disorder. A single screw loose suggests the possibility of great confusion and utter destruction.

Man physically, intellectually, morally and spiritually, is a complicated piece of mechanism. His health, happiness and usefulness depend on the normal and harmonious action of his faculties. A single nerve disease affects the whole body. A single vicious habit affects the whole character. A single selfish motive perverts the judgment. A single doubt may cloud the spirit. A single erroneous dogma may vitiate the most orthodox creed, and send him into the chaos of skepticism. Who can work or think with a raging toothache? It is a little screw loose, but it stops the harmonious action of both body and brain. Who can trust the slave of a strong drink? That appetite is a screw loose, and the result in thousands of cases has been utter physical, mental and moral degradation. The philosopher who starts with a false premise, or postulate, has in it a loose screw, and he thinks and writes only to multiply error and to plunge himself and his readers into intellectual chaos.

Everybody has heard the medieval legend of "How the monk became an atheist." He was repeating his pious nothings in his cell one hot day in August. The flies annoyed him. He cried impatiently, "Curse the flies." Then he thought, "What right have I to curse anything that God has made?" But the devil, who is very fond of interrupting people when they are trying to pray, suggested that as God was too

good to make such a pest as flies, perhaps the devil made them. The pious man caught at the suggestion. "Yes, yes," he said to himself, "no doubt the devil did make flies." But then, "said the voice within him, 'If the devil made flies, he might have made other things. He might have made men. He might have made the world. He might have made everything.' And going on step by step from his first admission as to the flies the monk reached the conclusion that no God was needed to account for the works of creation, and that therefore there was no God. The monk's vexation at the flies tempted him to loosen a little screw in his creed, and the creed itself was torn to pieces."

A sad illustration of the danger of letting a screw get loose occurred in this region a few years ago. A talented young minister went home one Sabbath night after having preached two able and orthodox sermons. He was nervous from excitement and could not sleep. He took up a translation of one of the Hebrew works. His mind being in a receptive, rather than active frame he yielded to the ingenious suggestions of the German critic, and went to bed, satisfied that Moses did not write the Pentateuch. The next morning, instead of revising carefully the ground he had traversed, he started with that screw loose to revise his theory of inspiration, and his whole system of theology. The result was, that he found before the next Sabbath that he was no longer a Presbyterian in doctrine. So, being a frank and honest hearted man, he resigned his pastorate, asked the presbytery to depose him from the ministry, and became a Unitarian. But the chaos produced by that one loose screw would not let him stop there. He went on to agnosticism, and the last we heard of him was going still from bad to worse. He will probably stop where the old monk did who began with the flies, and that only because there is no lower deep beyond.

There are a good many people going about nowadays trying to loosen screws. They use the magazine and the newspaper. Some of them are very skillful, and hence, very dangerous. If an orthodox man will only let them in, they will have a shaft out of gear in no time. And they care but little what shaft it is, or by what screw they disturb its normal action. They know that if they can loosen anything, they destroy the harmony and efficient working of the whole. If we refuse to admit these, however, they call us bigots. What shall we do? Pray to God to help us hold fast to the truth and to the whole truth, and to have no sympathy with looseness either in creed or conduct.

We extract this article from the Interior, where it is published as from a contributor, Obadiah Oldbuck, because its first part is witty and wise, and because its conclusion, doubtless sincerely written, is open to criticism. His idea of keeping body and mind healthy and in harmony is good; but how is that to be done? Shall all the old screws be kept just as they are? Every seven years we have a new body, so say physiologists; every particle of the old frame gone and a new one in its place. That new one is never exactly like the old one. It takes bigger screws to keep the man's frame in place than serves for the boy, and some new ones too. So with our thinking, both in method and matter. That engineer stopped the machinery to fix a screw. He was right. That is just what men do when they stop to question and revise their thinking. The acid of some dogma had rusted a screw. They clear out the rust and its cause and all is right. The old dogma made the mischief. It was not a screw, but only a rust-making acid. Different things hurt the screws. That young ministerial doubter found the acid of his old dogmas troublesome, and cleaned that out. So far good, but he went into a heavy and chilling fog, the dampness of which damaged a screw and made him a materialist. Some day he may find out his mistake and get back into the sunlight to repair damages. Doubtless there are pivotal screws, vital foundation principles, but which or what is screw, or acid, or fog, is the question, and that Mr. Oldbuck cannot answer for us, or for any man save himself. By the free use of judgment and conscience and intuition we must answer it as best we can. We will take of his answer what is good; but bloody atonement, election, hell, the devil and total depravity, are not screws, but only acids, fogs and pitfalls to rust and weaken and break the whole machine. This is as we see the case.

Independence Day.

To-morrow is the fourth of July—a great historic day. To-day and on Monday it will be widely celebrated, its coming on Sunday putting the secular ceremonies into a week day in conformity to popular feeling. In the one hundred and ten years of our national life, we have done much and done well—not without grave faults, but with a preponderance of progress in good things, have we gone on, and our land is the best in the world for a higher outlook for the people's future. Jefferson, Franklin and Paine did most, with others helping, to give us liberty of conscience and equal rights in religion, so far as government can effect or help such matters, and we had the grand ideal of a people's government in our Declaration of Independence, and in the souls of our great men in that day. To have such an ideal is to "hitch our wagon to a star," to work up and not down. Chattel slavery has gone; the power of our idea of freedom ended it. Much more is to be done for the true grandeur and lasting glory of a free nation. The good work of the past is incentive to present effort, and the old maxim, "The price of liberty is eternal vigilance," should stir us to watch against dangers and righteously put aside all wrong. In brief space we give some leading steps needed toward a more perfect freedom and the peaceful order which goes with liberty under law.

All men are equal, but all men and women must be equal in their rights and duties; justice and the public and private good call for the help and presence of woman and the abolition of arbitrary privileges based on sex.

Intemperance must cease. Wise self-control taking place of blind self-indulgence must end the use of intoxicating liquors as a beverage, and so "the saloon must go" for want of patronage. Capital and labor must be just to each other;—natural allies and not blind antagonists. The separation of Church and State must be complete, that liberty of conscience may be maintained. More might be said, but this must suffice, and with it we wish our readers all over the wide land a happy and rational Independence Day.

Mind Cure Criticized.

In the Century, and the Contemporary, Rev. A. T. Schaffner and Dr. W. Moxon criticize the mind cure, the first charging dishonesty and the last imagination as the basis of reports of cures which are not trustworthy. We quote from Dr. Moxon:

"We will take as the best authenticated instance of Faith Healing that of the Rev. John Allen, of Trinity Church, Hackney, whose cure by faith is thus related: 'My back was just black. I could scarcely crawl out of my bed. I knew enough to be sure that I had a very dreadful carbuncle. . . . Well, now, the question presented itself: 'Are you going to take the doctor or the Lord?' . . . There was no one there but my dear wife. 'Well,' I said, 'you must be the elder of the church to-night' (it was about one o'clock); so she took the oil, and she put it on my head, and prayed. Then, in a moment, like a flash of lightning, down came the power. I have never been able to describe it. I have thought of the old mythological bath, of people going in and coming out young; it seemed something like that. It was so sweet, so soft, so full, so glorious, I jumped to my feet, the tears rolling down, but they were tears of joy. I said to my dear wife: 'Praise the Lord, he has healed me;' and the dear lady looked at me, and said: 'Is the carbuncle gone?' 'Oh!' I said, 'I wasn't thinking about the carbuncle.' No, the inner man had been lifted up above the outer man."

The carbuncle broke two hours after in a natural way, but the sharp pain kept up to the time of its breaking.

From a faith-cure clergyman's direction to his patient Dr. Schaffner reports as follows:

"When anointed, believe that you do now receive; f. e. say, I am healed now; do not say, I expect to be healed. Believe against contrary physical evidence. After having claimed the Promise, be not surprised at the continuance of symptoms and physical pains. You may expect sudden and powerful returns of your sickness after anointing and prayers. But carefully note that they are only tests of your faith. You ought not to recognize any disease, believing that God has rebuked it."

In the case given by Dr. Moxon, it would seem that, perhaps, some spirit friend helped in the good result. It seems like an influx of spirit magnetism. There is much in the uplifting of the human will also. This power of the will (assisted in these hours of intense supplication the healing power of human magnetism), and the help of spirit magnetism, really are all that is embraced in this mind cure, which is rational or of any worth. The notion that God rebukes disease in special and miraculous answer to prayer, is an egotistical absurdity, a shade of old superstition, a sugar-coated pill in which crafty mind-cure practitioners conceal any heresy or taint of Spiritualism. Let all the good magnetic or spiritual healers hold steadily on, show their colors, and bide their time for the craze to go by.

GENERAL ITEMS.

Mrs. E. R. Nickles has gone to Champaign, Ill., to organize a society. She will lecture there and give tests.

Mr. Eglington returned from Russia June 8th, and can now be addressed at 6 Nottingham Place, London, W.

Mrs. Emma Hardinge Britten appeared for the first time in public since her severe domestic affliction, at Dauby Hall, Liverpool, on Sunday, June 6th.

June 19th, Judge Holbrook returned from his trip to California, much improved in health and appearance. He delivered several lectures while absent.

The whipping-post may be looked upon as a relic of barbarism, but its introduction into Maryland as a punishment for wife-beating has lessened that crime in that State.

Major E. W. Hale, of Towanda, Pa., spent a day in Chicago last week en route homeward from Duluth. The Major, and his double will be at Lake Pleasant this season.

Mrs. C. R. Morehouse Mallen, of Buena Vista, Col., has kindly sent us a picture of the "Home of the Woman Prospector," being her home in the mountains, and standing in the foreground herself.

We call the attention of our readers to the advertisement of A Discourse by John Hooker in this issue. This pamphlet is one that will do well to circulate and we trust it will have an extended sale.

Dr. J. H. Warn, who conducts the Spiritist meetings at Martine's Hall, corner of Indiana avenue and Twenty-second streets, was presented with a fine gold-headed cane by the members of his society, on Tuesday, the 15th of June.

Dr. J. R. Nickles has succeeded in establishing a Children's Lyceum at Martine's Hall, corner of Indiana avenue and Twenty-second street. It meets every Sunday afternoon at 1:30. Much interest seems to be manifested.

A. R. French called at this office June 25th, on his way to the Convention at Milwaukee. For some time his labors have been confined principally to the East. During July he lectures at Philadelphia. He has engagements to lecture at Onset, Niantic, Ct., Mt. Pleasant, Iowa, and Cassadaga.

G. H. Brooks has returned from his Western trip, the last lecture he delivered there, being at Sedalia, Mo. He attended the Convention at Milwaukee, Wis. He will lecture at the Grove meeting at Thompson, Ohio, July 17th and 18th. He has an engagement at Cassadaga, July 31st and August 1st.

An exchange says that the people of Lenawee county, Michigan, are excited over an alleged quack doctor, who, it is said, claims to heal all manner of ills for seventy-five cents. He is located in Fulton county, Ohio, just out of Michigan, from which State he is obtaining much custom every day. A man who has visited the physician, says there were more than a hundred others waiting to see him at the time he called. He says the operator refuses to accept more than seventy-five cents as his fee, informing grateful persons whose imaginations he has impressed that the divine spirit would desert him were he to receive more than the small amount charged. The name under which the gentleman is traveling is S. B. Finney.

The joint effort of Walter Howell and J. J. Morse in Brooklyn, N. Y., has met with success. The audiences have been large, intelligent and appreciative. Sunday, June 26th, was the closing meeting, and many will only think of the course with pleasure.

The ignorance of the Italian peasants is displayed in the same way during the eruptions of Aetna and Vesuvius as it was during the cholera panic. The inhabitants have turned for protection to the images of the Madonna, St. Antonio, Giuseppe, and other patron saints, and as a more efficacious resort the miraculous well of St. Agatha, of a reddish color and tied with ribbons to the top of a pole, has been displayed to adoring and trembling crowds.

Ella Wheeler Wilcox says: "As I read over my own works and painfully realize their great defects, I am moved to wonder why I have been accorded such unusual success, when many writers who far excel me as poets and artists have failed to win recognition or remuneration. I think it must be due to the fact that I throw into my work a great deal of the vitality with which I was endowed. It touched the public like an electric wave and brought my verses into immediate notice."

Lyman C. Howe, writing from Elmira, N. Y., says: "A continued interest attends our meetings, amounting to enthusiasm when the tide comes in, and the little Society here feel much encouraged and very hopeful. Thus far the success in every way has far transcended their most ardent hopes. The Friday night sociables are well attended, and afford amusement, social interchange and intellectual culture. The leaves are working at Ithaca, and State Line Mills. I speak at Yorkshire, July 4th, and Sunday at Ithaca Tuesday evening, and probably at State Line Mills, on Wednesday evening, July 7th.

A novel and interesting method of celebrating the Fourth of July has been devised by the citizens of Englewood, who propose to pay deserved tribute to the Forefathers of the nation by a grand picnic to take place on Monday, July 5th, at the grounds of the Normal School. A chorus of 100 voices and Fitzgerald Band will furnish music. There will be dancing, lawn tennis, croquet, archery and other games throughout the day. Addresses will be given by Rev. Olympia Brown, Senator Cullum and other distinguished speakers. Lunch will be served on the grounds, or those who prefer may carry baskets. All are cordially invited. Trains leave Chicago by the Rock Island road at frequent intervals throughout the day. Those who wish to lose none of the fun will take train at 9:10 A.M.

The Woman Suffragists' Association of Illinois held an executive session in Chicago, last week, and created five departments of state work: Press work; Mrs. Singleton of Evanston, superintendent; work among the pulpits, Rev. C. C. Harrah, Galva; parlor meetings, Mrs. Lydia H. Talbot, Chicago; school work, Miss Kate Raymond, Bloomington; enlisting teachers in work for woman's suffrage, J. C. Ambrose, Evanston. In the evening a banquet was given at the Sherman House, planned as a surprise and complimentary to Mrs. Mary E. Holmes of Galva, State President of the Suffrage Association. Mrs. Elizabeth Boynton Harbert presided in her usual pleasing manner; impromptu speeches were made by Miss Lella Robinson of Washington Territory, Mrs. Holmes, and Senator Castle, and Mrs. Talbot rendered "Mr. Doodles" in a manner to bring down the house.

In the RELIGIO-PHILOSOPHICAL JOURNAL of recent date is printed a Boston letter from a Spiritualist, giving some account of fraudulent performances in the name of Spiritualism at the Spiritual Temple, this city. The Boston Evening Transcript reprints the letter from the RELIGIO-PHILOSOPHICAL JOURNAL (which, it says, "is the ablest Spiritualist paper in America"), prefacing the same with this complimentary mention of its editor, and of the good work it has done: "Mr. Bundy has earned the respect of all lovers of the truth, by his sincerity and courage. He has been unsparing in his exposure of the frauds which are constantly discovered, carried on under the banner of Spiritualism. He has done more in this direction than any professed enemy or opposer of Spiritualism in the country. He has been so vigorous, indeed, in this work of exposure that he has earned the jealousy and hate of great classes of Spiritualists; although we do not remember any instance where he has been proved to be in the wrong, or where the thing which he has 'exposed' has not stayed exposed."

John Ruskin, being asked the other day for aid in paying off a church debt, replied by letter thus: "I am sorrowfully amused at your appeal to me, of all people in the world, the precisely least likely to give you a farthing. My first word to all men and boys who care to hear me is: 'Don't get into debt. Starve, and go to heaven; but don't borrow. Try first begging. I don't mind, if it's really needed, stealing. But don't buy things you can't pay for.' And of all manner of debtors, pious people building churches they can't pay for are the most detestable converse to me. Can't you preach and pray behind the hedge, or in a sandpit, or in a coalhole first? And of all manner of churches thus idiotically built, iron churches are damnablest to me. And of all the sects and believers in any ruling spirit, Hindus, Turks, Feather Idolaters and Mumbo Jumbo Log and Fire Worshipers who want churches, your modern English Evangelical sect is the most absurd and entirely objectionable and unendurable to me. All which you might very easily have found out from my books. Any other sort of sect would, before bothering me to write it to them."



DANIEL DUNGLAS HOME.

Death of Daniel Dunglas Home.

We learn from a special dispatch to the New York Tribune, that the great medium, Daniel Dunglas Home, is dead. Mr. Home was born near Edinburgh on March 20, 1833. He was adopted by an aunt, with whom he came to this country in 1852, and for over thirty years he figured in this country and Europe as a medium. The story of his remarkable career during that period would fill many volumes, and indeed, his own record of his experiences has been published in two or three volumes. When seventeen years old he became publicly known as a medium, though against the wishes of his family, and from that time until about ten years ago he gave thousands of sances throughout this country and Europe, appearing before nearly all the crowned heads of the Old World. In 1856 he went to Rome, where he joined the Roman Catholic Church, from which he was expelled later for spiritualistic practices. In 1858 he married the daughter of a Russian nobleman. She died in 1862, leaving a son who, it is said, inherited his father's powers. In 1863 he again went to Rome to study art. About three years later he went to London, where a wealthy lady, Mrs. Jane Lyons, as a reward for his services as a medium in her behalf, placed in the hands of trustees £27,000 for the benefit of Mr. Home. The latter then added Lyons to his name, and a few years later Mrs. Lyons added £5,000 more to her gift. Later she lost her fancy for him and demanded the return of the money. He refused to give it up and was arrested. After a trial the case was decided against him. In 1868 an attempt was made to assassinate him, but he was wounded only slightly in the arm and hand by a stiletto. In 1871 Mr. Home married again; his second wife being a Russian lady of rank and fortune. For several years little has been heard of Mr. Home. His reputation for purity and gentleness was unchallenged. He was always of a most delicate organization and very sickly at times, his life hanging by a thread.

During his long public career he counted among his friends, Mary Howitt, Mrs. S. C. Hall, the father of the present Earl of Dunraven, Mrs. Browning, and many other people well known in both hemispheres; and in his personal relations he was highly esteemed by his friends. It has been again and again affirmed of Mr. Home by witnesses of unimpeached character that they have seen him plunge his hands with impunity into a blazing coal fire and take up the glowing embers like so many strawberries, seat himself upon heavy mahogany dining-tables and rise with them several feet into the air, and after floating horizontally head foremost out of the windows at a height many yards from the ground, sail tranquilly around a castle tower and come in again unharmed at the other side. The late Earl of Dunraven, among others, recorded feats like these as having been accomplished by Mr. Home in his presence in broad daylight. The manifestations that attended Mr. Home throughout his career included—besides those mentioned and the ordinary rapping, table-tipping, writing, the playing upon musical instruments—visions seen by himself, appearances of hands, arms and spirit forms seen by other persons and the elongation and shortening of his body. He claimed to have performed remarkable cures and to have been protected often from sudden danger by spirits.

Mr. Home was a firm and unflinching advocate of Spiritualism as sustained and defined by the RELIGIO-PHILOSOPHICAL JOURNAL looking upon it as the representative of that class who desire to see our glorious cause divested of the charlatans and frauds that have so long afflicted it. His contributions to the JOURNAL were interesting and instructive, and therein could be discerned the lofty spirit that actuated him in the great work in which he was engaged. His life has made a deep impress upon the world, especially in Europe. He was the author of several works on Spiritualism, which will be read by future generations. In his death Spiritualism has lost one of its ablest advocates, and one of its best mediums. The dispatch announcing his death, does not give date or place.

Thomas's Summer Night Concerts.

The sixth annual series of Summer Night Concerts, under the direction of Theodore Thomas, will begin Monday evening, July 5th, and continue five weeks. These concerts will be given in the Exposition Building, and the immense space thus secured will be divided into a large and commodious concert hall and spacious promenades, provided with refreshment tables, with decorations appropriate to the place. The special features known as "The Composer's Night," Tuesday evenings, "The Symphony Night," Thursday evenings, will be retained; but there will be two "Request Programs" in each week, instead of one as heretofore. Monday and Friday evenings, the programs will be arranged from favorite selections requested by the patrons of the concerts. Wednesday and Saturday evenings, and Saturday matinee, the programs will comprise light and varied music, and also the new pieces which Mr. Thomas is constantly adding to his vast library of orchestral works. The prices of admission will remain the same as in former seasons, Twenty-five and Fifty Cents. During the week ending Monday, June 28th, will be sold packages of ten fifty-cent tickets for Four Dollars. These tickets are good for any night of the season, optional with the purchaser. This reduction is made only for the above week, the sale closing Saturday, July 3rd, and will be sold at the Central Music Hall box office, and at the Exposition Building.

"As long ago as we can remember," says the Haverhill Gazette, "an imposing individual used to travel about New York State and Connecticut—mostly in the rural districts—violating sacred things by healing in the name of 'the Father and the Son and the Holy Ghost.' He took a goodly number of well-worn cast-off clothes and crutches with him as convincing proof of his powers, which were always displayed at the country hotel, where he stopped. Patients came for miles to be healed, and we are informed that they always left their crutches and canes when they returned. In one case, an old lady had been bed-ridden for years, and this great healer was summoned to cure her one evening. He entered the room bearing a tallow candle, placed his hand upon her head, and commanded her to arise and walk. She told him firmly and conclusively that she wouldn't, and after repeating his solemn command three times with no avail, the doctor lost his patience and said: 'Then perish in the flames,' suiting his action to the words by attempting to set fire to the bed with the tallow candle. Thereupon, the old lady, who had not walked for many years, jumped up, ran to the kitchen, and threatened to drive the doctor from the house with an uplified broom. This is but one of the remarkable mind cures performed at that period. The present system is rather more esthetic and is not sacrilegious, but no doubt it operates somewhat similarly."

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal: Services were held in the Temple at 10 o'clock, A. M., this June 20th, President W. D. Crockett presiding. Services opened with a song by C. W. Sullivan, with piano accompaniment by F. E. Crane, after which the President introduced Mrs. Sarah A. Byrnes, of Boston, as the first speaker. She made a feeling reference in her opening remarks to those dear friends and co-workers who have passed to spirit life since the closing of the meeting at Onset last season, followed by a call to more active work on a higher plane of thought and action.

Miss M. T. Shelhamer of the Banner of Light was the next speaker, referring in a special manner to the great good done for humanity through spirit communion. Mrs. Mary Thompson, of Boston, followed, confirming her remarks almost entirely to the affirmative side of the question of materialization, relating some of her personal experiences. Mrs. M. S. Wood was next called upon. She spoke more particularly of the earlier days of mediumship when she and Mrs. Byrnes were but mere girls, and when it cost a reputation to be a Spiritualist medium.

The closing remarks were by Dr. A. H. Richardson, of Boston. He spoke of the rich pleasure it gave him to return to Onset on this, the opening day of the season, to meet so many of the friends who had labored so earnestly in the good cause of Spiritualism, and also the comfort he felt in the knowledge

that although his dear companion and young est daughter had passed on to spirit life, they were with him in spirit, and beckoning him on through life's journey, to again meet them in their spirit home.

The Children's Progressive Lyceum met at 2:30 o'clock, P. M., with a large increase of children in the school, and a very large audience, it being the Sunday following opening day, which brought many to the grove to stop over Sunday. Conductor D. N. Ford called the session to order, singing by the full school was first in order, after which the Guardian, Mrs. Pierce, and her Assistant, Mrs. Smalley, led in the Banner March, with piano accompaniment by Mrs. Whittemore. There were songs, recitations and responses, also an exercise in calisthenics led by F. L. Union, Assistant Conductor—all of which were very much enjoyed by the large audience present. During the session we were also highly entertained by visiting members of the Shawmut Lyceum, of Boston. Master Bert Blynn thereof rendered a fine solo upon the harmonicon, and the Masters Hatch a duet, accompanied by their mother upon the piano. The Shawmut Lyceum Quartette rendered a selection. C. W. Sullivan sang in his inimitable style the song, "Golden Years."

Mrs. Sarah A. Byrnes made a telling speech upon the Lyceum movement, and so did Miss M. T. Shelhamer. Your scribe was called upon to beg for a collection in aid of a set of new flags for the children, and responded by telling the story of the Methodist minister who was asked to make a short and earnest plea for funds in aid of the poor of his parish, and on rising he said: "He that giveth to the poor lendeth to the Lord; if you are satisfied with the security come down with your rocks." "Now," then said your scribe, "let your appreciation of this Lyceum be measured by your donations," and suffice it to say that the collection was perfectly satisfactory, and the children will have a brand new set of American flags with sizes to correspond to the group.

ONSET STREET RAILWAY COMPANY. Pursuant to a call of the corporation, the first meeting to accept the charter and organize the company under the name of the Onset Street Railway Company, was held at Onset on Saturday, June 19th, 1886, when the following persons were elected directors: William D. Crockett, Alfred Nash, E. Gerry Brown, Cyrus Peabody, Edmund N. Johnson, George Hosmer, W. W. Currier, and Simeon Butterfield. E. W. Brown was elected President; George Hosmer, Clerk; W. W. Currier, Treasurer.

Camp-meeting opens July 11th. Don't fail to secure your rooms or cottages in advance. Onset, Mass., June 21. W. W. CURRIER.

General News.

The Senate committee on pensions will prepare a bill, to be passed over the President's veto, giving to the widow of General David Hunter a pension of \$500 per month. The New York Central Road has recently invested \$700,000 in new sleeping-cars, with which to equip a Boston and Chicago train, making the distance in twenty-seven hours, with only twelve stops. A party of three hundred persons went by steamer last Sunday from Cleveland to Fairport, where some intoxicated men raided a tenement-house occupied by Poles. Several of the excursionists were injured, and the entire party was pursued to the wharf and forced to embark in great haste. Senator Cullum has arranged to purchase a building site of fourteen thousand square feet in Washington, on the hill near Senator Logan's mansion, and will erect a spacious residence. Secretary Manning has greatly improved in health at Hot Springs, and will remain another week. Henry Primrose, a captain in the Salvation Army, operating at New Philadelphia, Ohio, has been arrested and taken to Steubenville, where he has two wives living. At Milton, Pa., while driving to church, Robert Hilland and wife were instantly killed by a news-paer train. About one thousand miners at Grape Creek, Ill., who struck last month for the Pittsburgh scale of wages, are now being forcibly evicted from the houses owned by the company, and have gone into the woods with their families, to subsist on percentages from the union. The Canadian government has granted \$5,000 to the fire sufferers at Vancouver. William E. Pine, of Newark, representative of the Grand Masonic lodge of England near the Grand Lodge of New Jersey, has received from the Prince of Wales a jewel of gold and enamel worth nearly \$400. There are indications that the Burlington road is about to make a rate of 10 cents on all classes of freight to St. Paul and other points in the northwest. About twenty-five

thousand persons attended the races at Washington park, Chicago, last Saturday afternoon. The Derby, with a purse of \$5,000, was won by Silver Cloud. The residence of Tudor Russell, near Joyland, Pennsylvania, was set on fire by pouring kerosene into the stove. Mrs. Russell was suffocated, and two children were fatally injured. The annual report of the commissioner of public works of Chicago shows 346 miles of pavement and 536 miles of sewers. The remains of B. F. Plympton, an editorial writer, of Cincinnati, after being cremated in Lancaster, was sent home and placed in a vault of the Fidelity Safe Deposit Company. C. D. Graham, a cooper from Philadelphia, after spending the past six weeks in studying the current at Niagara Falls, proposes to swim the whirlpool fall in a barrel on July 5th.

The late bazaar and festival in aid of the St. Vincent Infant Asylum of Chicago, together with the subscriptions of the business community without regard to religious belief, placed \$30,000 in the hands of the managers.

Biliousness.

Is very prevalent at this season, the symptoms being bitter taste, offensive breath, coated tongue, sick headache, drowsiness, dizziness, loss of appetite. If this condition is allowed to continue, serious consequences may result. By promptly taking Hood's Sassaaparilla, a fever may be avoided or premature death prevented. It is a positive cure for biliousness. Sold by all druggists.

See Lemonade.

In this day of improvements it is not strange that improved methods should be discovered in the use of lemons. No drink is more delightful and refreshing than lemonade in hot weather. In another column is advertised by the Prairie City Novelty Co. a lemon drill, by the use of which in making lemonade, or using lemons in any form, the juice of the lemon can be obtained while the bitter oil and unpleasant flavor is gotten rid of, that comes from pressing the seeds and skins. Any one using lemons will do wisely to send 12c. in stamps to the Prairie City Novelty Co., and receive one of these by mail. We can recommend this company as being reliable, and will perform what they promise in every way.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

As a Remedy for Pulmonary Affections and Scrofulous Diseases. Dr. I. M. LANG—a prominent physician in New York, says: "I am greatly pleased with your Emulsion. I have found it very serviceable in tubercular disease, and it is easily administered on account of its palatableness."

SINCE LADIES HAVE BEEN ACCUSTOMED to see Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

Glenn's Sulphur Soap cleans and beautifies the skin. German Corn Remover kills Corns, Bunions, etc. Henna Hair and Wimper Dye—Black as Raven's. Pink's Toothache Drops cure in 1 Minute.

Pain's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. At 7:30 P. M. Tuesday, July 6th, at the Exposition Building. Telegraphic address, Ceylon, 6; F. O. address, Berlin Heights, Ohio.

SEALED LETTERS ANSWERED by R. W. Flint, Esq., 1327 Broadway, N. Y. Terms: \$2 and three 3c. postage stamps. Money refunded if not answered. Send for explanatory circular.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at 8 P. M. at the Brooklyn Lyceum. Admission free. Free will contributions.

The Ladies Aid Society meets every Wednesday afternoon at 3 o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, 330 Broadway at Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. No vacation for hot weather.

Metropolitan Church for Humanity, 251 West 23rd St. Mrs. T. B. Murphy, Services Sunday at 11 A. M. Officers: Dr. D. Carroll, President; Oliver Russell, Vice President; Dr. George H. Varior, Secretary; R. A. Maynard, Treasurer.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Arm Hall. W. B. MILLER, President. E. J. HULLING, Secretary.

DO NOT SUFFER with that loathsome CATARRH, for months and years when there is a safe, simple and reliable remedy at hand and within reach of everybody. It has never failed to effect a SPEEDY CURE when used as directed. For full particulars send for Book with testimonials, or call upon DR. SYKES SURE CURE CO., 5 LAKESIDE BUILDING, 214 and 216 Clark Street, - - Chicago. Western agents for the celebrated MEDICAT D COLOGNE BATH for the nerves. 5745 Grant a bottle.

\$250 A MONTH. Agents wanted. 90 best-selling articles. See list. Address J. A. BRONSON, Detroit, Mich.

ANY GIRL Can run Harsh's Foot Lathes. BEST made. Price \$30 and upwards. R. C. MACHINERY CO., Battle Creek, Mich.

THE SCIENTIFIC BASIS OF SPIRITUALISM. BY EPES SARGENT. Author of "Fascination, or the Veil of Science," "The Power of Imagination," etc. This is a large 12mo. of 372 pages, in long primer type with an appendix of twenty-three pages in brevier. The author takes the ground that, since natural science is concerned with the knowledge of real phenomena, depending on our sense perceptions, and which are not only objectively impermanent, but also directly impermanent, the investigation of their dependence on any kind of immateriality, therefore Spiritualism, is a natural science, and all opposition to it, under the influence of prejudice that it is outside of nature, is unscientific and unphilosophical. Mr. Sargent remarks in his preface: "The hour is coming and now is, when the man claiming to be a philosopher, physicist or metaphysician, who without method, the consciousness of his own limitations, and without the aid of the scientific method, is not only a failure, but a danger to the cause of science, and a disgrace to the name of philosopher. Among intelligent men there is a growing recognition that no man is a philosopher of doubt."

Each 12mo. vol. \$72. Price \$1.50. Postage 15 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

A DISCOURSE DELIVERED BEFORE THE Willmantic Spiritualist Society. BY JOHN HOOKER. The author of this Discourse is an eminent lawyer and has been for many years past an earnest student of Spiritualism. The Discourse, though in form addressed to an assembly of Spiritualists, is in effect rather a vindication of his views before the Christian community; he having been, as he says, "for over twenty years a member of a Congregational church, and a fervent adherent of its doctrines." As such it is well worthy the attention of that large body of so-called Christian people who have allowed themselves to be misled by unjust and unscientific pretensions against Spiritualism, and are incompatible with Christian character. Price, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE WAR IN HEAVEN. BY DANIEL LYTT. This is founded upon Revelations 12: 7-9 and contains much interesting. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE PIONEERS OF THE SPIRITUAL REFORMATION. LIFE AND WORKS OF DR. JUSTUS PEREIRA AND WILLIAM HUNTER. The two Pioneers of new doctrine, whose names and labors in the direction of Psychology form the subject-matter of this volume, will be found in a most instructive and interesting manner, and in a most complete manner, in the new book which we have the pleasure to announce. Each bound, pp. 325. Price \$2.50, postage 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

age was acquainted with the potter's art.

(Continued from First Page.)

for such a virgin i.), the "holy thing," as Luke calls it, must be a child; and this child is female, a personification of the sun, whom the Jews represent as "crowned with glory," or the sun's rays. The symbol of the Virgin in astronomy is a monogram formed by a union of two capital letters, "M. Y." being the first and last letters of the name Mary, the veritable "Mother of God." Mary "brought forth," and God said let the waters bring forth. "Fowls rising from the water, by figure of speech are brought forth from the water," but they are all "formed out of the ground," just as stated in the second chapter, for it is the ground that furnishes the seed, and from which "every beast of the field and every fowl of the air" is evolved: Thus I reply to my former criticism, and I am in good company, for Colenso and a host of learned men go up with me. And this thought admonishes me that perhaps there is much more cause to criticize the Bible, if we only study that book in the light of ancient science and literature, than the critics have who criticize the Bible.

6th Day. "And God said, Let the earth bring forth the living creature," etc. This agrees with the second legend, only it is "earth" instead of the "ground." "And God said, Let us make man in our image, after our likeness," etc. Here the verb is changed again to "make," instead of "formed," and the still different expression, "bring forth," each differing from the other in signification, and neither signifying "to create." Yet commentators seem to be unaware of these differences, and draw their conclusions as though all three were the synonyms of create. That different verbs and expressions are employed for describing the various acts, is the strongest evidence that the acts are different. *Bava* means to cut, and is, therefore, the correct verb to use in describing how the heavens are cut into different portions. "To form," and "to bring forth," are expressions too common to require much comment. To bring forth, whether used in the sense of birth, or fowls rising from the water, implies a previous formation, whether that process of formation required nine months, or nine million of years.

"Made," the past tense of make, has for its fourth definition, by Webster, "to require; to constrain; to compel; to force; to cause; to occasion." In which sense it is evidently used in the expression, "he made the sun," etc. In the first definition of "make," title (c) Webster gives several meanings, and then by way of illustration quotes from Sir Walter Scott: "I warrant me you would think yourself 'compos volu,' or, as the vulgar have it, a made man." In this sense I can see how God made man, "male and female out (*bava*) the them," which is translated "created he them."

At the end of August, which is the sixth month, the sun reached the autumnal equinox when the tilters of the soil were gathering the fruits of the year and shouting the harvest home. With the granaries full, and an abundant supply of stores for the dried fruits of water, the man and woman are happy, or as Scott has it, they are "made." They are set apart, or "cut out," as *rava* means, from among the sheaves whose granaries are empty. "A man is sometimes 'self-made,' referring to the position he has gained, but in this case it is the favorable season, the benign influence of the sun, the smiles of providence, or Pan, or the All God, that has given a bountiful harvest and has thus 'made man,' which includes woman also—'male and female.' "Made" as a form of speech signifying success, is not only very common, but of great antiquity. And here I end an explanation of the first legend.

But in the first three verses of the second chapter we find a supplement. The second verse says: "And on the seventh day God ended his work which he had made." This makes God (right here I have used the verb "to make," and thoughtlessly, in a sense that does not mean "to form.") This makes God the first Sabbath breaker, for he could not have ended his work on the seventh day without working a short time (probably before breakfast) on the Sabbath. Here is a difficulty which the clergy, with all their enlightenment from God's Holy Spirit, have never been able to surmount. They hate me worse than the archers hated Joseph, and now I will have my revenge by rendering good for evil, for I will explain this mystery.

It is a law of optics that a ray of light passing obliquely through a rarer into a denser medium, is converged towards a perpendicular. (See "refraction," in Webster's Unabridged Dictionary, for a more full explanation.) Apply this law to the sun. When rising, the observer will see the sun while it is still below the horizon, through a refracted ray of light, the same as Webster represents seeing "the trefoil." During these early days, or months, the sun starting from Taurus, had transited through the first six signs and entered Scorpio, indicating that the work has been completed, that is, as Scorpio rises, bringing up the sun, Taurus should set without seeing the god of day, and so indeed he would, were it not for refraction, which would enable a spectator in Taurus to continue to see the sun rise for two or three days before Taurus would set, and after the sun had passed the autumnal equinox and the seventh month had begun. Thus God, or the sun, ended his labor in the seventh month or day and took a rest. No, no; God never rests, but it is man who generally labors for a few days into the seventh month, to complete gathering his later crops, who then takes a rest. This mode of expression, naming one person or thing in the place of another, is not uncommon in the Bible. "Why leavest thou, ye high hills" (Psalms lxxviii. 65). It is not the hills that leap, but the sheep and goats upon them. Thus the six months' labor of raising and harvesting the crops is ended in the seventh month, when man is "made" for the winter, and then comes the rest. And here ends the supplement of the first legend of so-called "creation."

Hundreds of legends, all devoted to the same subject, had been written by the pagans before the Hebrews were able to write, or even had obtained their alphabet from the Phoenicians. The scenes, events and characters were the same, but the working up of the plot was as various as the imaginations of the artists who wrote them. The compiler of Genesis inserts two of these legends, side by side, and yet the general reader never notices the fact. Even learned infidels have overlooked it and sneered at the second as a contradiction of the first. As we have seen, the job is finished, even to a supplement which runs into the seventh month; all the work is done, yet in the fourth verse of the second chapter commences a repetition. In the third verse we are told: "For the Lord God had not rained upon the earth, and there was not a man to till the ground."

What is a continuation of the myth related in the first chapter, let us inquire. Why the name changed from "God" to "Lord God"? S. How came vegetation to grow to sustain animal life before there was rain

known as such to the campers or the materialization mediums present. The sum total of their investigations at Onset were that all of the materialization mediums were there imposing upon those who came to their sances.

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C. P. McCarthy, the combative managing director of the Park Spiritual Fraternity, followed, and his remarks were of a personal nature, directed mainly towards the presiding officers, J. B. Slikman, Esq., and Mr. P. E. Farnsworth. Mr. Farnsworth followed with a calm and considerate discussion of the question, taking the position that the materialization sances now in full blast in New York City were unsatisfactory, as the light was so poor that the features of any forms appearing could not be recognized, and as no test conditions were allowed, there could be no satisfactory results obtained.

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"As I have said, the figures appeared within a frame. I observed that the head of the girl came within six inches of the top of the frame. I observed that the head of the old man and each of the other figures occupied precisely the same position. I came to the conclusion that in the other world spirits must be extended or reduced to one common standard as to height or that the exhibition must be counterfeited. It did not take long to satisfy me that the latter was the safe conclusion. It was apparent to me that one person was imposed upon us every time as a different materialization. I observed also that the figures had the same slope of shoulders, and as the majority of the materializations were of female spirits, and as it was easier under such circumstances to transform a woman's face and chest into a man's than a man's into a woman's, I thought it a pretty safe conclusion to reach that the counterfeiter was a woman. But there was something else. I have mentioned the fact that a materialized spirit came down into the parlor, and walked around the circle. Yes, and the spirit touched one and another of us."

Here Mr. Beecher drew his chair about a yard nearer the reporter, he leaned forward and spoke with intense earnestness: "We saw the outline of the spirit," he continued. "It was clad in some gauzy raiment, but there was very little light; in fact, only the very faintest glimmer. It glided along in front of us and behind us. There was the silence of the grave. Then it came nearer to us. All the senses I could use were on the alert. My eyes were fixed to the specter; my ears were set, and I was rewarded." Mr. Beecher sighed out, drawing his chair within two feet of the reporter. "My suspicions were confirmed. I heard the sliding of a foot over the carpet. I heard suppressed breathing. I got the figure in outline and saw the chest heave. I satisfied myself that the thing was an imposition."

At the Conference in the Opera House Sunday, June 20th, the opening remarks were made by the writer, the subject being "Some of the Difficulties, Perils and Blessings Accompanying the Investigation of the Spiritual Phenomena." Mrs. Maud E. Lord was present and followed the speaker in one of her effective addresses, and requested a gentleman present, Mr. J. S. Drake, of Malone, New York, to relate his experience. The gentleman said, in substance, that he had been an investigator of spirit phenomena for twenty years or more, but had not been convinced that the spirit of man existed after death as a conscious individuality, until in 1885, when he resolved to give the summer of that year for that purpose. He went to Onset Bay camp meeting; he had other friends there, and they formed themselves into a sort of investigation class, but in public were not

known as such to the campers or the materialization mediums present. The sum total of their investigations at Onset were that all of the materialization mediums were there imposing upon those who came to their sances.

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"As I have said, the figures appeared within a frame. I observed that the head of the girl came within six inches of the top of the frame. I observed that the head of the old man and each of the other figures occupied precisely the same position. I came to the conclusion that in the other world spirits must be extended or reduced to one common standard as to height or that the exhibition must be counterfeited. It did not take long to satisfy me that the latter was the safe conclusion. It was apparent to me that one person was imposed upon us every time as a different materialization. I observed also that the figures had the same slope of shoulders, and as the majority of the materializations were of female spirits, and as it was easier under such circumstances to transform a woman's face and chest into a man's than a man's into a woman's, I thought it a pretty safe conclusion to reach that the counterfeiter was a woman. But there was something else. I have mentioned the fact that a materialized spirit came down into the parlor, and walked around the circle. Yes, and the spirit touched one and another of us."

Here Mr. Beecher drew his chair about a yard nearer the reporter, he leaned forward and spoke with intense earnestness: "We saw the outline of the spirit," he continued. "It was clad in some gauzy raiment, but there was very little light; in fact, only the very faintest glimmer. It glided along in front of us and behind us. There was the silence of the grave. Then it came nearer to us. All the senses I could use were on the alert. My eyes were fixed to the specter; my ears were set, and I was rewarded." Mr. Beecher sighed out, drawing his chair within two feet of the reporter. "My suspicions were confirmed. I heard the sliding of a foot over the carpet. I heard suppressed breathing. I got the figure in outline and saw the chest heave. I satisfied myself that the thing was an imposition."

"Do I believe that it is possible to see the spirits of the departed ones? Not from any thing that Spiritualism has revealed to me. But I am inclined to believe that the spirits of the dead can show themselves to the friends whom they have left in the flesh, though I have no personal proof of the fact."

"I will tell you something that occurred quite recently. My granddaughter had a very intimate friend. They were like sisters. While my granddaughter was staying at Peekskill, her friend died in Brooklyn. We deliberated long as to how we should disclose to her the fact. We were very anxious about the effect it might have upon her, for the affection between them had been very strong. When my granddaughter was informed of the occurrence, to our surprise, she manifested no emotion. 'I knew it,' she said. 'She came to me and announced the change in her state.' At her funeral services my granddaughter sat near the remains. She told us that the spirit of her friend was beside her all the time. I wish I could satisfy myself of the truth of the teachings of Spiritualism; but, alas! so far I have got nothing but chaff. I am open to conviction; nay, I am anxious to be convinced. Investigation begun in doubt, ends in greater doubt, if not in unbelief."

S. B. NICHOLS.

Brooklyn, N. Y., June 21, 1886.

The Orion Meeting.

To the Editor of the Religio-Philosophical Journal:

The ten days' camp-meeting held at Orion, from June 5th to the 14th by the 1st District Association of Spiritualists of Michigan, composed of the counties of Oakland, St. Clair, Lapeer and Macomb, closed Sunday evening with the most gratifying results to the organization; the individual membership was largely increased by men and women of advanced thought, whose names would be an ornament to society. The repetition of village life was exemplified by the tent-homes, and the supplies scattered among them, while music, harmony and social enjoyment pervaded every part of the beautiful island grounds; added to these the pleasure of boating and a trip of some four miles up the lakes upon the steamer, left no room for the true lover of the artistic in nature to complain. Each session was replete with interest and instruction, whether allotted to conference or lectures.

The morning of each day was devoted to inquiry and investigation, as some particular subject was introduced to draw out an exchange of thought. Brother Augustus Day, of Detroit, was present with a circulating library, and we were informed that he was liberally patronized. He also occupied one morning answering questions.

The entertainment of Saturday evening was serenaded by the Orion band, and the recitation, song and essay rendered by these young ladies was worthy of credit. Another pleasing feature of the evening was manifested in the drawing of a quilt, furnished by our lady friends, which received tickets to the number of 135. The lucky number fell to G. B. Stebbins, of Detroit, who gave the quilt back for future sale by the society.

Among the active test mediums present, we may mention, Mrs. R. Amidan, Mrs. S. C. Allen, Mrs. C. Carpenter, Mrs. C. Button and Mr. W. C. Adams. Mr. Avery Thompson, of Detroit, a newly developed and very reliable medium, held private sances at the home of Mr. Eumons. Others were present, who more silently sowed the seeds of truth, yet none the less effectual. With pleasure we chronicle as among the events of our meetings, the gleaners of light have been both minister and the unhopd-for skeptic, while very many before disinterested declared an intense interest awakened by their minds. The election of officers was carried out according to the programme and resulted in the following elections. J. F. Whiting, President; B. H. Kwell and Mrs. L. A. Fearall, Vice-Presidents; Mrs. F. E. Odell, Secretary; Mrs. L. E. Owell, Treasurer. Directors, A. S. Fearall, Macomb Co.; R. Bartlett, Oakland Co.; E. A. Weston, Lapeer Co.; Mrs. L. A. Fearall; led the many who came with the voice of inspiration, and an intellectual and spiritual feast was theirs to enjoy. Brother Stebbins's efforts, united with those of the President, we believe led all a step higher in the path of progress.

The spiritual literature forwarded for distribution was carefully attended to, and the many sheafs in our hands spread out like crumbs upon the waters.

The society is financially free.

Mrs. F. E. ODELL, Sec.

Metamora, June 20th, 1886.

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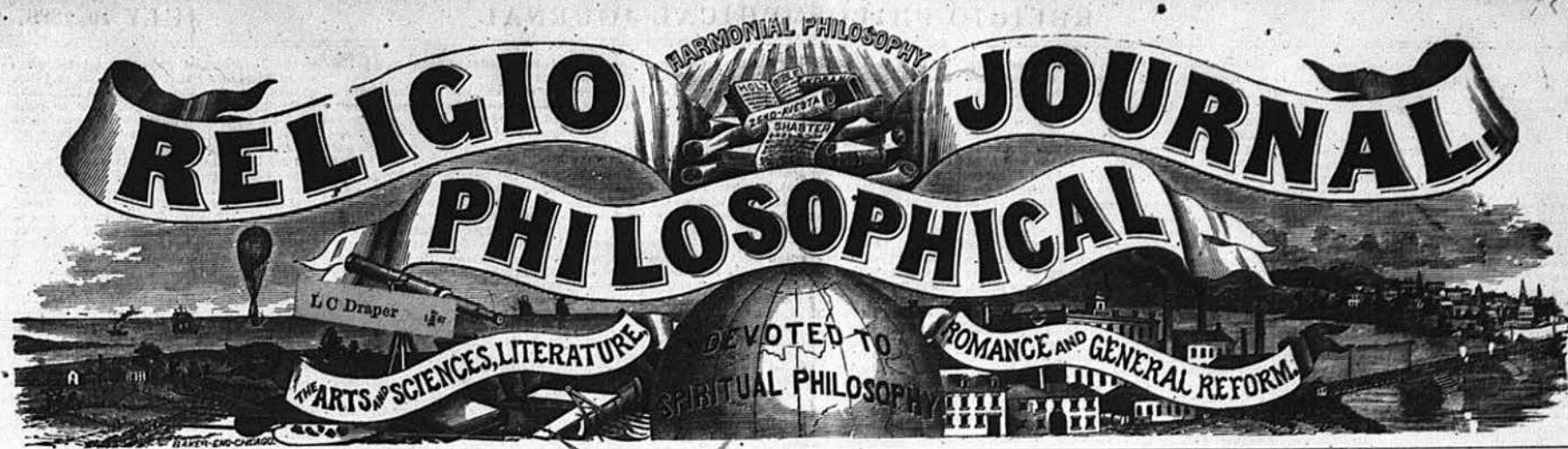
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ITS LAWS AND METHODS.

BY



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VOL. XL.

CHICAGO, JULY 10, 1886.

No. 20

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Ideals and Realities in the Social Question.

A Paper Read Before the Free Religious Association at Parker Memorial Hall, Boston, May 28th, 1886.

By Rev. J. G. BROOKS.

(The Index.)

The social question is one of ideals, of ideals over against things actual. A period of sleep and contentment with itself would have no such problems. When men come to hate the existing, because they see the possibilities of a better, we first have the conditions out of which all social questions spring. In the nobler epochs, these discontents are always active. Our special difficulties press no harder than in other periods. The spirit of this long struggle is as old as civilization. Only the form of it has changed. Allowing for all such formal changes, allowing for that most profound of all changes, from status to contract, we yet find, especially in all higher moments of social development, the passionate forces of criticism hotly at work upon the actual order.

As is the case to-day there are in all history those who apologize for and stand by the existing state of things, whatever it may be. The greatest names in England defended rotten boroughs until 1832. When there were two hundred and twenty-three crimes punishable by death, death for shooting a rabbit, or injuring trees, or Westminster Bridge, the Lord Chancellor, Eldon, and the Chief Justice stood stiffly for things as they were, "because they were best." Lord Ellenborough rallied against the innovators, and said that nothing was safe before such "speculation and modern philosophy." The thinker and the sufferer become critics of such vested wrongs.

Why is it that now, when we have triumphed over so many of these inequalities and ills, men were never less satisfied with the actual? The fault-finders never were busier, nor were they ever among a more respectable or learned part of society. We find dissatisfaction with things as they are, where we should least expect it.

In Prof. Paulsen's little book upon Kant's contribution to present problems in Germany, we find a kind of pained wonder that, after all her splendid victories, Austria and France so easily and so swiftly subdued, unity of empire at last secured, the old fever of intellectual disquiet and critical revision with actual things is profounder than ever.

At a dinner table in Paris, I heard a man boasting that the French were getting back far more money from the Germans than ever had been paid them by the war indemnity. Why? Because, while in France, the Germans got a good taste of the French wines, and would thereafter never be content with their own. Prof. Paulsen, too, as others have done, suggests that the very successes of his nation have brought the people into wider relations than they had ever known, thereby catching sight of ideals of life and society which left them no peace with the actual. In such a case as this, so far as it is true, no remedy is of much worth that does not deal with this changed social sentiment. Nothing more truly characterizes the profound change in the form of the social question than this change in the sentiment of the masses. No fact is so deep and certain as a feeling. Whether to be praised or blamed, it is for the time irresistible. Optimistic statisticians wonder that their wise figuring doesn't silence all objections. It might, if the problem were any longer to be measured by things external.

It is simply because a new and almost universal feeling has entered into all the issues that no proof of outward improvement in the least satisfies those who have for the first time become conscious of social inequalities, and also caught sight of new and more certain means of lessening them. It is only

saying that the masses are at last feeling upon their half-wakened nature the power of social ideals.

In earlier history, it was the few who dreamed of a new society. Now, the great unrest has fallen upon the hearts of the people at large. Let us trace for a few moments the history of social ideals. We shall find them slowly through the centuries coming nearer to the present, until, under the effects of commerce and popular education, the multitude of common toilers are moved not only to criticize the actual, but to use definite and practical forces to gain their ends, thus uniting into one working energy the ideal and the real.

Prof. Pfleiderer believes that Abelard was the first to teach altruism, in its modern sense of acting with no thought of self, solely for the good of the social whole. Though all practical interests seem covered by a great fog, in which the shades of Nominalism and Realism do battle, there yet appears in the realism which Abelard approached (a realism which we always have to think of as the exact opposite connoted by the present use of the word) the great thought of humanity as somewhat common to all the individuals of the race. The differences among them Abelard thought to be unimportant and superficial, while the spiritual similarities were profound.

This ideal speculation seems everywhere to fore-run all historic uprisings of the lower orders. As certainly as Rousseau thinks revolution before it flames into act, so surely do we find the dreamer of better things antedating the deed. Until "the people" got themselves related, through political power and education, to real social forces, their struggles to realize their ideals largely failed. The ideal was hopelessly separated from things real. For almost six centuries after Abelard, ideals never got into working connection with realities.

Early in the thirteenth century, Bohle and his followers were crushed out, as was Rienzi later, for claiming that citizens should have part in the elections. Through all these dreary spaces of history, men were desiring equality of chances, but had no practical power to get it. Almost exactly five hundred years ago in England, the workmen were crying out against their employers as bitterly as at any subsequent period. John Ball, the priest, used these words, which are like columns that one might cut each week from our labor papers: "How ill," he says, "have they treated us! And why do they keep us in bondage? Are not Adam and Eve their ancestors as well as ours? What can they show and what reason can they give, why they should be more masters than we? except, maybe, because they make us labor and work for them to spend. They are clothed in velvet and rich stuffs, trimmed with ermine and other furs, whilst we are forced to wear coarse cloth. They have wine, spices, and nice bread, whilst we have only rye and straw refuse. If we drink, it must be water. They have grand houses and homesteads, but we must face wind and rain as we labor in the open; yet our labor it is which keeps up their luxury." As with Tyler, his complaints are against the cruel weight of taxation and the hopeless inequality of condition.

A century later, we find the laborers in South Germany making the same outcry against taxes and social inequalities. The young Bohem, their leader, says: "We will have it that all men live like equals and like brothers." His request seems to have been quite fair, but the bishop did not think so, and burned him at the stake.

Jack Cade, with whose actual history Shakespeare has taken as much liberty as with the coast of Bohemia, formulated fifteen grievances. He was probably right about every one of them, as were the German peasants, two generations later, with their twelve complaints, almost all of which have since been righted and become the commonplaces of social privilege.

From the thirteenth to the nineteenth, no century is without those uprisings and agitations for social equality. Throughout, the same spirit of conflict between an ideal and an actual. Things as they exist are intolerable to the thinker upon the one hand, and upon the other, to those who struggle under the burdens. Abelard, from above, says the nature of man demands the equality which our uncorrupted instincts feel to be just. From below, Oldenburg peasants, sweating under a weight of special evils, revolt against their oppressors. Sir Thomas More, in his land of nowhere, pours out his whole heart about that fairer state that might be, if the gentler qualities were allowed to rule. At the other end is the practical revolutionist, who says to the London citizens: "The king is turning all Kent into a forest. The poor get no justice, and if convicted no trial. Officials extort great fees. Elections are only for men born to rank and favor," etc. These real evils he with his followers attack, and go to the wall; because all power was lodged with the upper classes. In Germany, it was a philosopher who said, in 1820, that things were all rank with injustice. A few years later, one hundred thousand peasants were killed for trying to get rid of some of these wrongs.

Everywhere, in this long history, is the thinker, with his ideals of justice, dreaming of an equity that nowhere exists. Everywhere, also, among the masses, instinct and actual sense of wrong play their part in social revolts. In everything that can properly be called the social question, the ideal and the actual, the dream and the fact, seem widely sundered, at least in no-wise closely

related, until the present century. The philosophers had ideals enough.—Plutarch's mythical Lycurgus, Plato's Republic, More's Utopia, Bacon's Atlantis, and Campanella's City of the Sun,—together with a host of lesser schemes, into which men of finer quality poured their hope of better things, and expressed their hatred of existing society.

The masses, too, a thousand times turn savagely upon their oppressors, and strive, with a certain dumb fury, to break their chains. Yet, until the French Revolution, no real light, like that of day, was ever reached. Come, in his best and sanest book, has shown what was reached here,—nothing positive, not even a method, but the opportunity which freedom and the sense of it always give. The significance of that upheaval, even for our present problems, no one will easily magnify. The study of it made the poet Heline call it the prelude to another revolution, out of all reckoning, faster and more momentous, not necessarily one of violence, like that of 1793, but a revolution structurally far more profound. Whether Lasalle got it from Heline, whom, at this period, he knew, or from Fichte, whom he read passionately, is doubtful and perhaps unimportant. It is this conception of a revolution that he, by pen and speech, popularizes in Germany, perfecting what was begun in France as an ideal. No one ever did more than he to bring into working relation social ideals and social realities. The ideals of Louis Blanc are turned into real political forces by Lasalle. A French socialist acknowledges that, after the Revolution of 1830, Germany slowly came to the front in its leadership of the social question under its political aspects. Here, too, was a century of conflict between things ideal and things real.

There is in Goethe no thought that appears oftener than that, touching the relation of ideals to realities. He will admit nothing to be beautiful or good in life or art, in prose or poetry, that doesn't unite the stuff of our experience with ideals that the relation shall be free, natural, and mutually helpful. The greatest tribute that Stahr pays to Lessing is that he was first to make this clear to German thought. He calls it the greatest conception of the century. It was Goethe who perfected it, and made it a necessity to all thinking, even in the ideals of social life. Fichte has no end of fine socialist speculation; but Lasalle, with an eloquence and a learning, too, that have made him an enormous influence, became an interpreter to the people of those larger thoughts and hopes which the few had cherished alone. What is peculiar to our modern problems finds its most perfect expression through this man. Karl Marx is so technically economic ever to be popular. Lasalle is full of subtle sympathy with history. He has restraint as well as passion, judgment as well as imagination. In spite of much to be forgiven, he is an "epoch-maker" in the social question. But the measure of his importance is his gift of translating into common speech the philosophical ideals of men like Fichte. Lasalle is often called a revolutionary socialist,—not in the sense of violence, however. His revolution was to be a growth and a very necessity of thought,—a revolution which comes because the thinking of the people brings it about. He says, "The true revolution will be founded on thinking." "That kind of a revolution," he adds, "never fails." It is in strict accordance with this idea of a change in popular thinking that led him to lay such emphasis upon education, the press, and all means that could make the people really look intelligently upon their own condition, and understand how unjust it was. In none, as in this leader, do we see so clearly both elements, ideals and actuals. Through him, we best see that historic change from mere philosophic vision to the definite use of weapons purely practical. Lasalle is both thinker and doer. It is hard to tell if he be more idealist or realist. He saw clearly that political power was to make a new world of opportunity for the laborer. Here were the forces that were to give the masses their chance.

The earlier phases of the social question were dreams. Under the spread of the democratic spirit, they have changed into common activities, such as all men now use to gain their ends. Listen to the speeches of the most intelligent leaders of German socialism, and we best see how great a change has come. Compare the delicate speculation of Saint-Simon, Fourier, or even Louis Blanc, with that of Lasalle: "You common men," he says, "have at last power. Train yourselves to use it." Under a wider education and the suffrage, that is just what his followers are to-day doing. The old days of mere declaratory agitation are passing away. It is said German socialists are impatient of any and every speaker who falls into the old talk about "freedom," "justice," and abstract rights, and will cry him down. Liebknecht, in London, infuses this same purely practical spirit into the English following. "Agitate," he says, "to one sole end,—the use of actual political weapons." The Industrial Congress of 1883 shows the same tendency (and that to a remarkable degree) to unite upon definite working issues. A comparison of the manifestoes of the last generation with the more recent ones makes it clear that these men have lost all interest in sonorous phrases about "solidarity," "liberty," etc. They ask now, "What is to be done in the most direct, definite, and practical way to reach our end?"

It is a change not only from theory and vision to organized action. It is an activity that has at last, and for the first time in history, got power as well as a sense of rights.

It has even more than this: it has become conscious of its power. This new consciousness of power it is that so changes the problem. There has come with it a vast mass of feeling, a new sense of contrast between rich and poor; and it doesn't in the least answer to say, "But Mr. Giffen and the statisticians have proved that the laborers get more wages and more comfort." All these things are relative to new facts that have been aroused. They are all relative to a new order of intelligence and ambitions, and to a new sense that power is at last gained, which may be used to equalize the human lot. I am not saying that this feeling is justified or otherwise, only that it is a fact of very great importance. Again, it is this new sense of the situation on the part of the working-day world that makes all confident optimism and despondent pessimism alike ridiculous. Every bit of perverid optimism that builds itself on such external facts as higher wages and the increased purchasing power of money (losing sight of the new consciousness and sense of power) is all wide of the mark. The problem has become serious, because the subjective factor in it has grown into such prominence.

An optimistic friend will have it that the laborers are great fools, because they don't see how much their conditions have changed for the better. They used, forsooth, to wear no white shirts, and now they can buy them for forty cents. They once went barefoot, and now shoes can be bought for a single day's labor. This is not open to dispute, but it does not help us much. It rather tends to conceal the real difficulty,—namely, the changed nature of the problem, if not from an external to an inward one, at least to one in which feeling and a new consciousness of rights and powers have come to be most important.

Now, whatever opinions we form upon this question, whatever methods we adopt to reach our end, this essentially new element must be reckoned with. Never in the world were the wage-workers so clearly conscious of the almost ghastly inequalities of existence. Our civilization and education are everywhere quickening them into this new knowledge of good and evil. And thus it is that they are by no means to be put down by any good-natured talk about cheap transportation or added wage. They will say, "For millions of us, things are intolerable, in spite of your progress."

But the optimist meets another practical difficulty in quieting the good people. They have learned at last that very many of the ablest economists and most instructed students call the actual order by quite as hard names as do those who suffer from its ills. The workers have read, or have been told, through their clubs and papers, what such men as Schaffé, Mill, Lange, Spencer, Fawcett, Laveleye, Jevons, Cairnes, and other specialists, have been saying about actual commercial society, and the welfare in that society of the lower-class workmen. These men of widest knowledge acknowledge, in the strongest terms, how cruelly unjust present distribution is, and how unfairly a multitude of laborers come out of the struggle. If the appeal is to authority, the wage-earner has as good a showing as his antagonist, and has come perfectly well to know it; and all those who think to quiet them, by appeals merely to external gains here and there, utterly misconceive the problem that is set us.

Never before did the thinker and the doer quite so well understand each other as now. Never before was the ablest theorizing so at one with the practical aims of workingmen. The books of some of the profoundest German economists are handbooks of the agitators. The movement known as "State socialism" was for a long time an ideal of the thinkers; now, it has become, in tendency at least, a reality. The widest common purpose, probably, among our labor organizations is that toward this State socialism. Upon nothing do they more unite than upon the need of measures that shall insure State management of railroads, telegraphs, banking, etc., that vast private gains may be saved by the government for public uses. We know what powerful objections there are against this tendency; still, it is significant that the practical exigencies of our industrial society are everywhere forcing upon the legislator this increase of governmental functions. The ideals of the thinker are being met by a form of legislation springing up out of the very necessities of present business and political life.

promise. We now have a demand for this greatly improved co-operation (profit-sharing), that comes not from the thinker, but from the practical business man.

The kind of agitation that has so disturbed the community during the last few months has made a distinct change of attitude toward these questions. What does this agitation mean? So far as we can measure it by any material test, it means that the present method of distributing the products and profits of industry is unsatisfactory, and must be modified. Everywhere in this great unrest there is the tacit assumption that business may be done without leaving such frightful contrasts among those who do the business; everywhere, the assumption that products are not now distributed upon any rational principle whatever. The labor organizations are asking for such a principle. What, then, is this principle of distribution which ablest theorists and scholars say is right and ought to exist, and for which labor is now clamoring?

The principle had, perhaps, its first most perfect statement almost a century ago, by Saint-Simon, in France. He rejected communism, because not practicable. As decidedly he rejected all appeals to violent methods or revolution. He rejected all the talk about equality, and said men were created unequal and would and should remain so, except that all should have equal opportunity so far as possible. His principle was that each, according to his service to the community, should receive again. That in every business case should get out of it somewhat fairly proportionate to the quantity and quality of his work, is what Saint-Simon wished. This is what the wisest among economic students say is just, and ought to be. It is what the labor organizations tell us they mean to have.

Where, then, are the signs that we are coming a little nearer to this larger thought of Saint-Simon about business relationships? What evidence is there that his ideals are getting nearer to the real? Two bankers, in New York, have just told us that this must in principle come. I have heard recently, three large manufacturers give it as their opinion that it must come. They knew nothing of the history of profit-sharing, but spoke only out of their own experience as practical business men. One said: "None of us will live to see more than its beginnings, nor can any one tell just what shape it will assume. Possibly some form of wages by 'sliding scale,' so that the gains and losses of business shall come to all of us fairly. Business can't continue as things are and will be. Our men must be identified with our business in such way as to insure them such portion of the gains as their fidelity and efficiency permit."

This week, a large manufacturer in another branch told me that, in his opinion, our present wage-system must be modified, simply because the men were getting to know too much, and were therefore, becoming too restless to leave business in any permanent security. Being pressed for something more definite, he said, "Just how it is to be, no one can see; but it is certain to my mind that, allowing for competent management, risks of capital, ratio of losses, etc., we have got to learn how, employer and employee, to work together, so sharing results that each man shall get more nearly what he contributes." This man had probably never read a volume upon these subjects in his life, but his own troubles had driven him to this conclusion. The man of ideals has been met at last in this question. The hard realities of common business are driving men to say that the dreamer was, after all, right.

We have, of course, only the beginning of these things as yet. The organizations will suffer defeat and better disappointments, because they will, in their haste, overstep the severe economic limits that shut in about every one of the practical questions, higher wages or fewer hours. The first hard aspect is one purely of business possibilities. There can be no generalizing about them whatever. "Will this definite trade (competition, prices, etc., being as they are) admit of increased pay or shorter time?" Because they substitute heated rhetoric for a cool reckoning with these conditions, the laborers will suffer so end of this until conditions are learned. In many great trades in France and England, however, they have been learned, and learned so well that the laborers are as hostile to all disturbances as the employer. A system of bulletins giving the daily statistics of the trade, prices, supply of labor, etc.; has come to be of incalculable good in training the men to know their interests. We are just hearing in this country the demand for such helps to wiser and more cautious action. The hard experience of repeated failure is forcing the Knights to recognize the need of a prudence based upon slower and more careful investigation of industrial and economic facts.

The thing of moment, however, is the growing recognition among hard-headed business men that Saint-Simon's principle, was, after all, a right one. The dreamer, the special student, and the wage-earner have come to a practical understanding. Godin and Lecaigre proved that the ideal may work under realities. Here is a method that is as right in its sphere as the scientific method in its own. Two things are now necessary: first, to extend cautiously and tentatively its use; second, to spread among labor organizations, by every means within our power, such economic knowledge as shall make them (as the great English unions have become) careful to know and to obey industrial conditions.

Let us note, finally, one other thing of (Continued on Eighth Page.)

For the Religio-Philosophical Journal.

A MUSHY MYSTERY.

BY J. J. MORSE.

The discovery of truth is a laudable purpose to ever hold in view, and the practical application of truth, when discovered, to whatever condition of life it is related, is, of course, a sacred duty, the force of which every truthseeker will admit. That the truths of past times can benefit us is an indisputable proposition, since truth is ever at one with itself, and no two truths are mutually destructive. It is, however, not so clear that the truths of the past are all of truth that mankind need, nor the only truths worth cultivating in our midst to-day. The facts of a past age remain facts still; the philosophy in explanation thereof, or the opinions thereon, may alike be corroborated, supplemented, or extended by the wider observations of subsequent times. With more correct observation comes a more correct philosophy; opinions becoming fewer as facts increase in variety and importance; assumption, assertion and superstition proportionately decrease, and if continued, are driven behind their familiar safeguards of seclusion and secrecy, and the "mysteries" to-day are usually dispensed to select "cults," at no many dollars a year to each member thereof!

The declaration of political independence proclaimed the truth that there are no privileged classes in the administration of the Nation's affairs; that political independence, rights and honors were for all who made the Nation's life, and who could understand the duties and fulfill them. Likewise, the advent of modern Spiritualism proclaimed the truth that the facts and possibilities of man's spiritual nature were within the scope of all, and there are no privileged classes in that matter; that the phenomena of mesmerism, or spirit control, the ability to effect personal soul-culture, and the possibility of individual cultivation of spiritual powers were all within the capacity of those who would conform to the laws governing such matters. It was fondly hoped that this would have inaugurated an era of natural development in spiritual matters. Individually considered, that at last the reign of superstition and ignorance concerning man's inner life was ended, and that liberty and free trade, so to say, had come at last! Alas! all these high born hopes are at times obscured, and a bastard mysticism has for ten years past been casting its baleful shadows over our path, obscuring the mind and judgment of many of our most promising comrades, and leaving a train of wreckage in our track that once again shows us that "foose thinking" is the arch-enemy of just living.

A poverty-stricken Russian adventuress, whom I report before, not translated a Russian book of humor, and tried to palm it upon a credulous public as her own, though happily the attempt was foiled in its inception, who, in deed of night, was seen to trace pictures on sheets of gelatine, and yet assert such was the words "spirits" (?), becomes the Pythonesque of the modern mystery of mush; and sets three continents aflutter by her daring flights, until, at last, her bubble is pricked, when her shrine becomes a vulgar trap-box, and her boasted powers turn out to be inferior to the most ordinary mediumship, when they are really "powers" at all. Madras, New York, London, and Paris can bear their testimony to the value of this mushy mystery.—to the tune of rupees, dollars, pounds, and francs; and the unveiling of this modern "foose" by the London Society of Psychical Research was about the most useful thing that body has ever done.

Evidently there is Theosophy and Theosophy—one sort being a mere patter with truth; the other attempting to bring home to us in this age the truth attained in a former age; but that "truth" on investigation turns out to be no more than what psychology in modern times, has plainly disclosed to us without any pretense to the mystery that the disciples of modern mushy love to surround their teachings (?) with!

In England "Christian" Theosophy contests the ground with Theosophy pure and simple, and an aping of "Christian" light and leading is asserting itself among American disciples. Boston, Philadelphia, Washington and New York are Theosophical, and no doubt the local Theosophists plume themselves on being a "cut above" us old fashioned fogies who are content to be Spiritualists. A short time since a certain Dr. Elliott Coues was making a great stir on theosophical subjects, and the New York World of May 9th thus referred to him:

"Dr. Elliott Coues, of Washington, has been making a great stir in certain circles in New York by his lectures upon Theosophy. Dr. Coues is the president of the Washington branch of Theosophists in this country. He is one of the best known of the scientists who have been connected with the Smithsonian Institution since its foundation. Although he is a comparatively young man, he is an acknowledged authority upon the subject of ornithology."

The Doctor claims that he has been known to project his spirit from his body, and according to subsequent reports in the Times of Philadelphia, he is well up in the usual jargon of the theosophic cult, and according to the report in question, under date of April 30th, the reporter says of Dr. Coues and his co-believers:

"They believe in the spiritual manifestations of the day, but they do not approve of them—that is, they believe that out of ten mediums who claim to have communication with the dead, that one really does. But it results in the destruction of that one, as a rule; for to become a mere vehicle of expression for a flock of disembodied spirits is an individual must sink his own identity and will power and become just what the word signifies—a mere 'medium.' The Theosophists also believe that it disturbs the souls that are trying to progress in the new life—to be called back to earth. Yet that they are called and do come they have no doubt."

The delicious condemnation of the last sentence is perfectly paralyzing! But, alas! for the vanity of human folly the notable Doctor has "rattled," and a correspondent, T. C. Crawford, in the New York World of May 19th, thus relates how the great convert has retired from the glare of public criticism, explanatory of his acquaintance with Theosophy:

"Dr. Coues said that he was led into it through a scientific investigation of Spiritualism. He found much in that that was astonishing and incomprehensible. From that he has passed to the advanced field of Theosophy. Two or three years ago when he was in London he was associated with Mme. Blavatsky and Mr. Olcott. Through them he was initiated into the inner circles of Theosophy. When he returned to this country he found himself suddenly placed at the head of the Theosophists in this country. I asked him if he claimed that he could project his astral body. He said that he claimed nothing in regard to it. It was his friends who had made these claims. Several of his friends

had seen his astral form at a distance when his real body was known to be in another place. Dr. Coues was asked if he had found anything in this field of mysticism which could be proved to any of his scientific associates. He said no. No scientific man without four or five years preparation would be prepared to judge of the testimony which he and his associate Theosophists had discovered. The remarkable part of the Doctor's declaration came at the close of the conversation. He was asked if he had found anything of a satisfactory character in the field of Spiritualism or Theosophy. He replied: 'No; there is nothing in it to satisfy any one. The happiest people are those who have never touched it. I am tired of the whole thing, and intend to resign my connection with the Theosophists very soon. I find that I have all the fools, all the cranks, all the soft-headed people of this country hanging on to my coat tails. There is much in this field that is convincing to any one who investigates that there is another life, but such investigation leads to dissatisfaction and unrest for strong minds, and is certain to unbalance and upset weak ones. I feel confident now that if I had not had a clear, well-educated mind I should have gone crazy long ago and broken down under the line of research I began four or five years ago. I repeat, he said, with a great deal of emphasis, that those are the happiest who let such subjects completely alone. To the man who is upon the eve of investigation I have simply this to say—don't!'

In the language of the directions to the players in the play books, "Exit Dr. Coues." The latest "spurt" of the Theosophical fad is in plain and staid Quakerlocality; this time under the leadership of local lights, whose illumination(?) is assisted by a Professor Hiram Butler, a Rochester Theosophist, and the founder of the "Christian Theosophical Association," who it is stated, in the Philadelphia News of June 13th, has a large following in that city. This queer jumble of mystery, pseudo-science and philosophy, Christianity, solemnity and bathos is preferred by many otherwise sensible people, over Spiritualism, as being infinitely superior thereto!

The simple fact is that it contains no single truth that cannot be found in Spiritualism and the kindred psychic facts of the last half century; all that is outside of Spiritualism in Theosophic fact is the mystery, claptrap, pretence and assumption of superiority on the part of the school of modern Theosophy; clairvoyance, which some of the Theosophists spell "clairvoyance" (?), is as old as the hills; the cultivation of our inherent powers enabling us to do many things that seem surprising, is a possibility for us all, but to what end? If to our seclusion from practical duties—if we are to become so refined that in the unfolding of our "spiritual" we are to be unfitted for rational and healthy life here, and become unbalanced, emotional, fanatical cranks, then let this mushy mystery be contemptuously kicked out from our midst. We do not need a humanity in which all that fits us for this life is trod under foot, in which powers and potencies that ought to be used for others are selfishly devoted to our own good that we may snatch a brief enjoyment of states we are not yet fully prepared for. By their own confession, "the Philadelphia society is in direct opposition to modern Spiritualism," and its utter selfishness of purpose is expressed in its declaration that "it aims to develop the possibility of the soul while in the body, in order to advance its career after death, and fit it for the highest incarnations hereafter." The italics are mine, and the quotation is again from the Star, Washington, D. C., of May 8th, quoting from Philadelphia Times, but the last sentence is a point of speculation relating to a subject Spiritualism has too long suffered from, reincarnation—a doctrine ancient Theosophy never taught. Theosophy with its societies, "lodges," etc., its fees, secrecy, mystery and mush, is too poor a travesty of Eastern lore to impose upon wide-awake Americans long. The time will ere long come when there will be an end to this Jonah's gourd, and then, sobering down, Theosophists will wonder they ever swelled the coffers of the disciples, or swallowed the absurdities of this very mushy mystery.

THE BRADLAUGH EPISODE.

Jan. 14 Charles Bradlaugh, the English Tuggeroll, took the oath, and now is the recognized member of parliament for Northampton. In all probability this is the end of a wearisome, and in many respects an undignified struggle between Bradlaugh and the majority in the English house of commons. Many will rejoice at this termination of the affair who have no kind of sympathy with atheism or its representatives. As long as we believe in the right of a constituency to elect its delegate to the imperial legislature, it is hard to see why he should be shut out because his views on religious matters are in opposition to the recognized religion of the country.

May 3, 1886, Mr. Bradlaugh appeared in the house of commons as the member of Northampton. He wanted to affirm. Instead of to swear, because he said he was a person of whose conscience an oath had no personal effect, inasmuch as he did not attach any sacredness to the name of God, though he believed in speaking the truth. Sir Henry Wolff objected. The speaker referred the matter to the whole house, and the house appointed a committee to consider it. By the casting vote of the chairman of the committee it was decided that Bradlaugh should not be allowed to affirm. This view was afterwards taken by Mr. Justice Mathew and the court of appeal. Mr. Bradlaugh then presented himself to take the oath. People blamed him for his inconsistency, but his point was this: "I would sooner affirm than take an oath. You will not allow me to affirm. If in order to take my seat and do the work my constituents sent me here to do, it is necessary for me to take the oath, I can take it, though it means no more to me than a simple promise would mean." Sir H. Wolff again objected. It was again referred to the committee. This committee decided that he should take the oath, but recommended that he should affirm at his own risk. The house decided that he should neither affirm nor take the oath. Then there was a conflict. Both sides—the majority in the house and Mr. Bradlaugh—were obstinate. Mr. Bradlaugh was imprisoned in "the clock tower," but was soon released. The house then passed a resolution that all who desired to affirm should do so at their own risk. Mr. Bradlaugh affirmed and took his seat. He remained a member a few weeks when the court decided that he had no right to affirm, and that his seat was vacant. Northampton immediately re-elected him. He again tried to take the oath, but was forcibly removed by four stalwarts of the house. Two months afterwards he was taken from the lobby by policemen against any duty elected member being shamefully treated. In February, 1882, Mr. Bradlaugh administered

the oath to himself. He was then expelled from the house. Again Northampton elected him. Mr. Bradlaugh brought an action against the deputy sergeant of the house, but the house of commons being beyond the jurisdiction of the law courts, Mr. Bradlaugh lost his suit. In February, 1884, he administered the oath to himself again, and then he took the Children's hundreds (a parliamentary subterfuge for resigning). Northampton still true to him, once more sent him back as her representative. He was then ordered to withdraw from the precincts of the house altogether. Then came the dissolution. In the last election Mr. Bradlaugh was again chosen by the electors of Northampton, and much curiosity has been excited as to how the new house would settle the matter. Yesterday an unusually large number of members attended the house to be sworn. The speaker, Mr. Peel, having been approved by the queen, took his seat in the house of commons. Before any of the members took the oath he made a statement to the effect that Sir M. H. Beach, the leader of the conservatives, had sent a letter to the speaker concerning Mr. Bradlaugh. The substance of the letter was that Bradlaugh had been declared incapable of taking the oath, and ought not to be permitted to take it till the house had an opportunity of voting upon it. Two other members had lodged a protest, and requested the speaker to decide the point. He did so firmly and conclusively. He said no precedent justified him in taking original and independent authority upon himself. The findings of a past parliament were not known to him in his position as speaker of a new house. No right, original or delegated, belonged to him to prevent a member taking the oath. Neither the speaker nor the house had any right to enter into any inquisition as to the opinions of a member when he came to take an oath. He took it under whatever risks he might incur in a court of law. The chancellor of the exchequer tried to debate the point, but was promptly ruled out of order. Mr. Bradlaugh, with some 300 others, then took the oath.

The opposition to Mr. Bradlaugh has been on conscientious grounds, doubtless. Atheism will never be crushed by such means as have been herein described.—The Rev. Henry W. Jones, in North Western Christian Advocate.

Your Mission, or The Ethics of Every-day Life.

Abstract of a Lecture Delivered in Metropolitan Temple, San Francisco, Cal., May 16th 1886, by Mrs. E. L. Watson.

(Reported for the Religio-Philosophical Journal by John B. Cummings.)

Life is so complex,—there is so much of mystery involved in every pulsation of our human life, and every fibre of our being has such intricate fastenings on the fibres of other beings that not a ray of light falls on the earth without setting into motion every grain of all this complex life; and not a thought of love or of hate but taking wings goes forth to do a certain work, being a portion in truth of the life eternal.

The time was when man's thoughts were almost wholly absorbed in caring for his body, but in the unfolding of his higher faculties new questions arose, until to-day there are so many that he is puzzled to begin, and the most important, where to begin, and which is now the most essential. On every hand he sees necessities to be met and wrongs to be righted. The field of opportunity and necessity is ever widening, making life still more complex. The human soul hedged in by many difficulties is encouraged by glimpses of what might be, but is sometimes filled with despair and awakes at night with what ought to be, and feels painful emotions when realizing what is. Life almost always contains more pain than joy. Many tarry on the upward path like the kind browsing on the hillside, cherishing the end of contemplation, because the difficulties before them seem too great to be overcome; but there is yet another side. He who contemplates the mountain from the valley sees rough, steep and apparently impassable places; but when he climbs the hill, the landscape broadens, the air becomes more pure, the life of the mountain enters into him, and the way becomes less difficult. So with the mountain of spiritual thought. If we put forth no effort the mountain seems impassable, but that is on account of our anxiety and distrust. It is not given to every one to be great, but there is given to each a degree of spiritual insight and the power to do somewhat for the betterment of the world. It would be hard to tell what one, great or small, could be spared, or to say who may not be as necessary as the gods. Each one is seeking to know his mission, to learn where is his proper place. If you once turn from the world without to the oracle within and ask, "What is my duty to-day?" light will dawn. We must awake to the consciousness that this life is for high and sacred purposes. It is only in realizing this that we can begin our work aright. Then our mission begins to define itself, and instruments are found close at hand by means of which it may be fulfilled. There is nobody living but is gifted with some divine power and has some influence for good or ill.

There was a young man who became entirely paralyzed below his neck. All said that death would be best for him. But spirit triumphed over matter, and that youth became a wonderful artist by using the brush with his teeth. More, by his patience and gentleness he taught lessons which the strongest and the wisest would do well to heed. In his brain the dauntless soul ruled supreme, blessing those around him with the balm and the fragrance of his virtue, and encouraging them with the sunlight of good cheer. Was not that a good mission fulfilled at a fearful cost? From this example we should learn to make the best of our environment instead of becoming discouraged by difficulties, for when we become sour and discontented we lose our foothold.

Now with each one considerable of life's struggle is the toiling for mere physical comforts, yet there is time for contemplating the beauty of the irrepressible moral forces, and for leading the masses to a higher plane. There is time to cheer the toilers who are in the same shadow with us, by telling them of better days to come. There is time, if we see a fellow-being going wrong, to utter warning. There is time for pleasant greeting, for keeping the best side out, and for making the day better for our having lived it. To tens of thousands their present work is but a promise of something better, yet the patience, thoroughness and application, which the physical labor requires, trains the intellect as well. Men who do good work at the desk, in the shop or on the street, fulfill a noble mission. It is better for all to engage in some occupation, for it trains the mental faculties and paves the way to higher endeavor by and by. We have co-laborers of whom we have no knowledge, delicate creatures never seen by us; and there are invisible recording angels, noting all our acts and thoughts. All this complex combination of powers tends to the fuller

development of our souls and to the well-being of the world at large.

The young girl, who dances along with a smile of joy, contributes her portion as well, and, she need not think that her mission is not to the mass, for her present is but a preparation for earnest work to come. In our every-day life, we are making our future heaven or hell. The question is how to improve our present state. You can make your home more happy, so that it will send forth a beneficial influence to society at large. Begin with little things. It takes almost as long to make a diamond as to make a world, and in developing human life, those kind words, tender glances and loving labors in narrow spheres are what cause the world at large to bloom with virtues. In the home, the forbearance of husband to wife, and wife to husband fills the heart with joy. How quickly do the little ones know whether mother's heart is sad or gay. With how small a thing is joy created, and, on the other hand, a life is sometimes laid waste with one harsh word. Some children's lives are made so bitter that years cannot obliterate the terrible effect. Many youths have been driven into criminal careers by harsh treatment at home. One moment of anger often undoes the work of years. We must recognize the importance of little things. We make up our virtue or our vice from day to day. To allow ourselves to be a little dishonest, to withhold our protest against a wrong, to neglect giving required aid, or to blind the eyes of our brother in the smallest way, is dangerous. The only way is to be strictly honest always,—first to ourselves by not excusing our faults, by daily examining our weak points in order to strengthen them, and by spurring our moral consciousness so that we shall not sin against self or others. Let us show patience and forbearance at home, be honest in our dealings with children, place gentle restraints on wrong-doers, and keep pure the atmosphere by our virtuous lives.

O what a grand mission is this for woman! It may not be given them to paint great pictures or to carve in marble, to discover continents or to sit in legislative halls, but it is given to speak an earnest word in behalf of right, to be gentle with the erring, and to protest against wrong. O mothers, what lessons of wisdom you can impart to the children, to guide their feet safe and lay the foundation of noble lives, which can be built only by being true to ourselves and faithful in our daily duty. It is the mission of each to accept truth as he finds it and to apply it to his life, and to make each day a preparation for the next. Place an embargo on your lips. If a turbid stream now issues forth, make it so pure that our souls laid in the shining way will seem to be bathed in sacred Jordan. Make the best of the difficulties of your position, and you will begin to see fountains of happiness springing up around you. I wonder if Jacob's ladder cannot be made a reality with every one, so that disconsolate hearts may be healed. If every person always asked, "Is it right?" not "Is it expedient?" I wonder if the tender cheek of woman would not have fewer scars, childhood less sorrow and sweet liberty true gains; and I wonder if religion would not begin to glow like a star of radiant light till earth became one great temple resounding with joy.

For the Religio-Philosophical Journal.

The Social Position as It Is.

BY CHARLES DAWBARN.

A blow and a kick are evidences of force that the savage recognizes. His conception of power is a something he can see and feel. It would be impossible to convince him that nature's forces grow more powerful as man's senses become unconscious of their presence. His life rises no higher than his conception of force.

The stone and the club is his first weapon; and even when he has progressed to the bow and the spear, it is still nothing, but push and pull.

Thousands of years pass by before he discovers a force in water and air, of which he had not dreamed; and as it grinds his corn he makes the further discovery that ignorance means hard toil, tired muscles and little achieved; whereas knowledge places man as teamster with nature's forces to carry the load. Presently he takes another step. He discovers that the almost impalpable vapor of water has far greater power even than the angry waves that cast wrecks upon the shore; or the fierce wind that carries desolation to his village.

Steam appeared to man as the king-force of nature, for by its aid he seemed to achieve the impossible; but now he has begun to enquire and to investigate; and at last he sends his thought right out into the unseen. He discovers a power as much mightier than steam as that seemed grander than the puny efforts of savage man. Magnetism becomes his servant, and the hum of the battery is nature's glad song as she marks the progress of her son.

In peace and war alike, for blessing and for curse, as he may use her, this power stands as servant to commerce and handmaid to civilization. Nature has mightier powers yet in store when man shall have learned that the invisible is the source of all he sees, hears and touches in earth life.

Even down to to-day man trembles at the roar of the hurricane and the rumbling thunder of the volcano, and quakes as the earth rises and falls beneath his tread; but a voice unheard is intoning the command, "Peace, be still," and age by age man and nature grow slowly into harmony, for time and intelligence stand masters of the universe.

My object in calling attention to this truth is to make it a key-note of a few articles in which I propose to show that the forces of life everywhere around us are most powerful when they are invisible; be they for weal, be they for woe.

To the socialist and nihilist the life of life seem born of brute force, and to be met by brute force. He exclaims, "Our wages are low; our homes miserable; our lives degraded. To the lamp-post with the millionaires!" He states lamentable, awful facts; truths that must be met and remedied, or society will dissolve into chaos; but the brute force with which he purposes to remedy his ills, is the crude "push and pull" of the savage, and is founded upon ignorance of higher powers.

Recent events are proclaiming the ever present danger of riot, destruction, bloodshed and massacre, for manhood driven to desperation becomes the most dangerous of wild beasts. We can do but little to reach directly the seething element of discontent waiting opportunity. Its leaders are men of but one idea, and their followers have never learned to think for themselves. So it rests with us to investigate these ills of which our wage-working brethren complain, and destroy discontent by placing within their reach such privileges as they have a right to demand.

Of course we recognize the fact that there will always be grumblers, and science gives

to the discontented grumbler fearful powers of mischief; but if the masses and life growing sweeter and more enjoyable, they will presently treat the grumbler as their foe. To treat this subject with any degree of practicality, we must look at it from the standpoint of the honest wage-worker. It is the wealthy and the educated who makes himself heard everywhere, and there is abundance of science and political philosophy that preaches resignation to the inevitable; but when the sigh of resignation means dynamite and the inevitable points towards chaos, one can begin to smell the smoke and feel the heat of the coming conflagration.

Take the proudest ocean steamer freighted with millions and costly merchandise; let there be one man on board to whom life is woe and existence hell; further, let that man feel that his misery has all come from those millionaires; that they are holding that which they have stolen from him, then that ship with its costly freight and human lives is in deadly peril. If but science and that man clasp hands for a few minutes. Blinded and desperate Sampson tears down the support that protects his own life, if but those whom he counts as cruel foes shall share in the destruction. Revenge born of a hopeless life is cruelty incarnate, and absolutely without mercy.

So my theory stands out logical and clear; namely, that if there be all this ruined manhood, and womanhood, we are the ones who must plan the rescue, since the sufferers are concentrating their every emotion into one ferocious and insane demand for revenge. We are the ones who stand as fellow of the great masses; above actual penury, and below opulence, who alone can calmly study the great problems of commerce and legislation, and see if it be immutable justice that the rich should grow richer and the poor poorer. Whether it be a necessity of civilization that such should be the result, or whether, on the other hand, we may not find means to mitigate this terrible suffering.

Let us remember that our problems are not as to whether we can alter human nature, which is impossible, but whether we can curb its action and propensities to selfishness.

(To be continued.)

TILLIE SMITH'S MURDER.

A New York Lady's Marvellous Ghost Story—Her Clock Tumbles Over and Stops at the Hour of Tillie's Death—Blood on Her Hand—Other Odd Communications.

There is no more striking evidence of the general interest taken in the terrible Tillie Smith murder, which occurred at Hackettstown, N. J., last April, than the great number of letters which are received by the authorities. Instead of decreasing with the absence of reporters of the case from the columns of the newspapers, the number of these communications seems rather to increase. They come from all parts of the country, and some of them are of the most extraordinary character. The majority of them are of course from cranks.

No small number of the curious people who have taken to letter-writing on this apparently exhaustless topic of interest live in New York. Large numbers of the letters from that city are anonymous. Many are plainly efforts on the part of the writers to gain notoriety or money, and occasionally there is one almost touching in its honest and earnest absurdity. A specimen of this variety was produced in a long and well-written communication, evidently from the hand of a lady. It was upon delicate and tasteful note paper, and the handwriting, as well as the composition, showed every evidence of refinement and education. Like many others it was anonymous. The writer after brief introduction, in which she said that she was not a Spiritualist, but confessed to a moderate amount of superstition, went on to relate her peculiar experience in her New York home on the night of April 8 last, the night on which poor Tillie's blameless life came to so bad an end. She was sitting in her parlor, she wrote and it was late at night. The servants had gone to bed, and she was quite alone. The gas burned dimly in the hall. As she was about thinking of quitting the occupation which had engaged her attention later than usual, she was startled by a sharp, piercing cry for help. It was in a woman's voice, and seemed to come from the area under the stoop. She hurried to the front door and stopped before it for a moment to listen. The cries for help had entirely ceased, but in their stead she heard a horrible half-strangled moaning. She reached out to open the door, her first timidity fully overcome by the impulse to rescue the victim from the horrible crime which she fully believed was being perpetrated. Just before her hand touched the door knob, she was nearly paralyzed with fright at seeing another hand resting upon it. It was simply a hand and nothing more; it faded away into empty air just above the fist. It was a long-fingered nervous hand, delicately shaped, but evidently very strong. It was, moreover, the hand of a man, and the most horrible feature of it was, that stretching diagonally across it, was a bright red dripping streak of apparently warm and fresh drawn blood.

The terrible moaning in the area seemed to increase at this moment, and, overcoming her fear, the lady reached out to clutch the door knob. She met no resistance, but she was horrified to see that the moment she grasped the knob, across her hand appeared to come the same brightened streak of blood that had appeared on the spectral hand that now, however, had vanished. This was a little to much, and she started back, nearly ready to faint with fright. As she did, so she held her blood stained hand before her, retreating backward in horror from it. As she got further from the door the crimson streak across her hand seemed to become dimmer. When she reached her parlor again and sank nearly senseless into a chair it had entirely vanished. At the same moment the moans in the area ceased, and then occurred a phenomena, almost as marvellous as the vision of the bloody hand. A French clock which had stood for years on her parlor mantel suddenly fell forward, struck a chair that stood near, and brought up with a crash face foremost on the floor.

It will not be considered surprising that the excellent lady at this stage of the proceedings admits that she temporarily lost her senses. When she came to it was a little after midnight, but even during her syncope she was not spared from assisting at a extraordinary occurrences. She had a distinct recollection of a vision as real as an every-day sight. She fancied that she had seen a lovely field at night, lighted only by faintly twinkling stars. As she looked across it, dim form seemed to come out of the darkness. It was that of a young man, and he was staggering under a heavy burden. As he got nearer she could see that it was a Derby hat and a suit of some checkered pattern. His burden was a corpse, the corpse of a young girl. He carried it to a fence, over which he

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 10, 1886.

Slaughter of the Innocents.

Not the murder of children in Judea by old King Herod nineteen hundred years ago, but the insidious murder of children in the school houses of this civilized and Christian land to-day. Bad air in crowded rooms; summer roasting relieved by strong draughts from open windows on the back of aching heads; winter roasting by red-hot stoves on one side, and freezing on the other from keen wind piercing through floor cracks and loose windows, and cutting into the vitals like sharp-icelees; or air-sweeping currents eddying and rushing through large rooms from furnaces and sewers, and ventilators put where they ought not to be,—these slaughter their thousands and send out of the world before their time more than did the hired murderers of the bloody old monarch. The stout and solid, of strong body and positive will, survive, not always "the survival of the fittest," but the flower-like girls and delicate boys, beautiful often in soul as in person and capable of being trained to health and usefulness, go down and make no sign. Even those who struggle through are maimed and scarred. A boy sits and studies where there is no escape from the sunshine blazing on the page he reads; a girl leans over her book in a dark corner straining her aching eyes for lack of light, and both are smitten with a purblind sight. With these calamities come the evils of our forcing and cramming system, treating a scholar as though his poor brain was an empty void into which must be pushed a pile of dates and names and facts, many of which are excellent when forgotten, and only fill the place of better things so long as they are remembered. Set a child up in a high chair by a table before a big plate of food, and let a nurse stand by to cram that food down the poor little throat as fast as possible, and you treat the stomach as the brain is treated in this cramming process. Bodily dyspepsia follows in one case, mental dyspepsia in the other.

Then must come, each school-day morning, the orthodox prayer, with a hymn, the sweet music of which but partially neutralizes its dogmatic absurdities, and no thought or systematic effort all the day long for that moral education and spiritual culture, broader and deeper than all dogmatism and greatly needed in every school.

Meanwhile the parents at home, not cruel but thoughtless and ignorant, rest in pre-occupied indifference. Pious parents are too much absorbed in dogmatic theology to waste time on physiology or psychology. When their boy comes home with aching bones and fevered pulse, or their dear girl sinks under the torture of overtasked brain and nerves, weeks of weary watching follow, the young life flees from the abused body, and the clergyman stands by the coffin and tells the mourning family how "The Lord giveth and the Lord taketh away." It is a school house murder did they but know it.

But light is breaking and the slaughter of the innocents is to die away. In the past decade or two much thought has been given to these matters. Before us is a list of books on School Hygiene, from the Massachusetts Hygiene Association and other sources, written by physicians, nurses and teachers. They treat of ventilation, care of the eyes, contagious diseases, nervous troubles, overwork, evils of alcohol and tobacco, etc., and are full of practical sense and forethought. The New Education of Dr. Buchanan is a valuable treatise on the moral and ethical education so needed in schools. Marked and excellent changes are going on. First come better and healthier school houses, next we begin to see the dawn of better methods—less cramming and more real education—the calling out of mental and moral power and beauty, educa-

tion, as from the old Latin Educare, to draw out.

Every parent, and all the people, should help to stop this slaughter of the innocents, should give thought and time to this real education, should talk with teachers, visit schools, and have living interest in these important matters.

Frolicsome Brokers.

It appears from the daily papers that there was at one time in the history of things terrestrial a misunderstanding in the revival meetings held for the salvation of the pugnacious, willful, treacherous and selfish Wall street brokers in New York City. The oldest Methodist church in America stands serenely in John street, near to the centre of stock gambling speculation. The unexpected success of the Episcopal missionaries in filling Trinity church with crowded noon assemblages at that time led to a similar venture at the John Street Church. Revivalist Hugh O. Pentecost was conducting noon services, and Singer Stebbins lead the hymns, which were a fine feature of the services. A few doors off was a locally noted chop-house, to which many brokers went for their luncheon. Most of this coterie belonged to a Wall street glee club. During one week they have dropped in at the revival meetings, on their way back from chops and ale, to join most spiritedly and melodiously in the choruses of Stebbins's songs. As they behaved decorously, seemed religiously inclined and appeared to be of God's chosen ones, Pentecost and Stebbins inferred that they were pious, until a direct call on their leader—a young man with far more relish for prize fights than religion—for an address or a prayer so comical impressed his companions that they laughed outright. Then they tried to make amends by singing at their best with Stebbins, after which they privately assured the revivalists that they had not in the least intended to gey the meetings.

Now here were hilarious and frolicsome young men of the dare-devil kind, lending certain cultured and fascinating gifts to aid devout church members in rendering religious exercises more entertaining and instructive. Their voices were probably superb, and the sublime unctious that pervaded their vocal efforts, was undoubtedly highly appreciated by those present, and very amusing to those who knew them. Though one of them had an insatiable relish for well contested prize fights, greatly enjoying the brutal scenes of a slugging match, yet there was, strange to say, a tender pathos in his voice that was charming, and which, when disconnected from the man and his acts, was calculated to exert a soul-elevating influence. Now, under the circumstances, this question naturally presents itself for consideration: Should natural or acquired gifts be allowed to always have free and full exercise when eminently well calculated to aid, entertain or instruct humanity? The brawny arms of a ferocious prize fighter would not be repelled when exercised to save a person from drowning; nor would the act be less meritorious because he had previously engaged in disgusting prize fights.

A physician without any character as to morality, but skilled above all others in surgery, would be the one called upon to perform difficult and dangerous operations on Christians—such as the removal of tumors, the amputation of a limb, or the cutting out of internal obstructions; he would be preferred all the time to the highly religious surgical doctor.

Churches accept contributions from gamblers; those in want of assistance often make appeals therefore to sporting men; the courtesan has been known to do humane deeds, and a generous impulse has often marked the career of a despicable thief. A vile sport of this city, occupying a prominent position and who was shot by his mistress, wrote an affectionate letter, each day to his mother. It is said that Sarah Bernhardt has several illegitimate children by as many different fathers, yet on the stage she is very popular. There is no distinctly dividing line between the good and bad of human nature; they blend with each other, to a certain extent, each, at times, predominating.

The singing of the sportive characters of the Board of Trade, so long as it was good, entertaining and instructive, might have been placed foremost, and thus utilized, while the actors should have retained their exact status. If Poe got drunk, it does not lessen the sublime merit and exalted sublimity of his poems. People who are good, are no less so, because others are bad, and those that are bad, are no less heinous and disgusting because others are good.

On the whole, we think those hilarious young sports acted kindly in rendering more attractive the revival meeting, which otherwise might have been excessively dull,—which was, in fact, dull until they enlivened it by their presence; and arrangements should have been made to utilize that portion of their nature that could be employed for good. The world cannot be divided into two distinct classes—the good and bad—that can be known on sight, for those that assume to be self-righteous often prove to be libertines, while the gambler has at times shown himself to be a true hero. Imperfection inheres in everyone; perfection abides nowhere on earth. He who looks for the latter in any of God's children, is looking for that which never had an existence—only in God himself.

We are in favor of utilizing to its fullest and most comprehensive sense the good in each one, while the bad should be held in abeyance, relegated to the background, and regarded as only so much rubbish; hence we shall interpose no objections against the

frolicsome Wall street brokers using their charming voices to render the religious services of the missionaries more pleasing to those who attend their ministrations. The mere fact that they are Wall street brokers, and admire pugilistic encounters, is no evidence that they are emissaries of "Satan," or that they can never rise above their present depraved tastes.

Called Back to Life.

The Cincinnati *Inquirer* relates a remarkable cure performed by a physician, which reads more like a "fairy tale" than a reality, but which is nevertheless true. The main points we give. As is well known, the blood is the life. Its absence must be death. This, in medicine, is generally considered to be in the nature of an axiom, and is accepted without argument; yet there are cases in which the blood has ceased to support life, and death was only a question of a few moments, when by the prompt action of a physician another liquid has been introduced in the circulation to take the place of the blood, and this for the time being supports life as well as if it were blood. This is well shown in the case of Lizzie Seymour, a bright little 10 year-old girl, who is now at the Chambers Street Hospital, Cincinnati. Lizzie's father is a butcher. A few weeks ago Lizzie fell from a window. Several feet below the window was a row of meat hooks upon a frame. The unfortunate girl on her way to the pavement struck on one of these close by her shoulder. A piercing yell followed the sinking of the sharp-pointed hook into her flesh. She hung for a moment and then the weight and motion of her body jerked the hook through her flesh, and she fell unconscious in a limp mass upon the sidewalk. The blood was spurting from the quivering flesh that hung in threads in the upper part of her right arm, when her father rushed out of the shop to pick her up. From the sudden pallor that came over her face he thought that she was dead. Then the little bosom heaved a sigh, and he rushed like a wild man, with his daughter in his arms, through the crowded streets till he came to the hospital.

Tenderly he laid her upon a cot. The surgeon quickly commenced his work picking up the bleeding arteries wherever the points of severance could be found. Several doses of stimulants were given hypodermically at regular intervals, and she finally recovered consciousness, but was very weak. She remained in this condition for several days, and then grew a little stronger, and began to take an interest in what was going on around her, and from the indications there appeared to be a good chance of her final recovery.

"She is dead." Thus spoke the nurse in a subdued voice as she stood by the cot of little Lizzie just as the chiming of old Trinity rang out the midnight hour about a week after the patient was brought to the hospital. The nurse was then making the rounds of her ward. In the dim light of the large sick-room the pallid face of the little sufferer seemed whiter than the sheets upon which she lay, and she had stopped breathing. The nurse turned up the light preparatory to calling the orderlies to remove the body from the ward to the dead-house, and walked back to the cot to make the patient ready for the trip to the grave. Placing her hand on the child's forehead she found it warm to the touch. Her ear was over the patient's heart in a second. A faint beat that was more like the trembling of a muscle was heard. Lizzie was only on the edge of eternity after all.

Quick as a flash the nurse roused the house surgeon from his sleep. He got up with the usual grumble that follows such a proceeding and hastened half-dressed to the cot of the patient. The pale face caused the lethargy of spirit to vanish, and he was a man of science, ready to do anything to save life. "There must be a ruptured artery," he said.

Ripping off the bandages quickly from the patient's arm it was found that there had been a secondary hemorrhage, and the white sheets had been dyed crimson with the blood of the dying girl. One of the ligatures which had been placed on the artery had given away.

"Get me some hot water and salt," exclaimed the surgeon. It was brought as quickly as possible. A quantity of salt was put into the boiling water and dissolved, and the temperature was then reduced to about the normal temperature of the human body. When these preliminaries were over the surgeon took a small knife and made an incision in the left wrist of the patient about two inches long. The muscular tissue was carefully separated until the radial artery was found. So much blood had gone from the body that the artery was in a state of collapse. It was dissected free from the adjacent muscles and drawn upward through the incision and held in this position by a metal supporter being placed underneath.

No anæsthetic had been given, as the patient was unconscious naturally and did not feel any pain from the manipulations of the surgeon. Taking a fine lance, the man of science punctured the radial artery and slit it downward about a quarter of an inch. Then he took a common Davidson syringe and gently forced the muzzles into the artery until it fitted perfectly tight. The section end was placed in the dish containing the solution of salt. Then, by a gradual pressure upon the bulb, after all the air had been removed, as well as every particle of dirt from the syringe, the solution was forced into the artery against the action of the heart. When the liquid reached the branching arteries at the elbows it flowed into them and filled them with salt and water, until the arm was

made up of this compound. This impulse sent whatever blood there was in the body flying with increased force through the ordinary channels. It reached the lungs and the respiration slowly began, and when its magic touch was felt in the nerve centres in the brain the patient's head moved, and her black eyes opened languidly. "Was then she felt the stinging sensation of pain in her arm, and her body shuddered for a moment. The vitality was so low, however, that the pain was not intense, and the liquid was pumped into her body until about twenty-four ounces were absorbed. By this time, in all about fifteen minutes, the functions of the body had been restored, and the patient had been called back from the door of death. The artery was again tied up, and from the time of the transfusion of the salt and water the progress of the case has been steadily toward recovery, and in a few days the patient will be sent home.

Good Words on the Uses of Wealth.

How to use wealth is a great question to-day. How many rich men take a selfish view of their position, spend lavishly for selfish enjoyment, and sometimes even crush those who are trying to rise and whom they might help with, no harm to themselves. It is a good sign of the times to see a better class of rich men coming up. Senator Stanford, of California, is rated at \$50,000,000, and has given away over \$15,000,000 in the past two years. In a late letter in reply to some resolutions of a citizens' anti-Coolidge league in California, he favors the restriction of Chinese immigration and then writes of the rights of labor and the uses of wealth in a terse and clear way honorable to his head and heart. We extract as follows:

The unemployed in California are numerous, but I do not think they are unemployed because of the Chinese or anything other than their own improvident nature. I have fed tramps at a direct expense of over \$300 a month during the past season on one farm, although there was never a day during that time that we were not short-handed of good men and wanted them. There is room in California for 15,000,000 of people, and it will then not be more densely populated than the New England and Middle States of the East. The theory of our Government is founded upon the inalienable rights of man, which the poor of all others are most interested in maintaining, and in strong contrast to the paternal or monarchial theory of Government. So, no man can have a lien upon another, and determine what he shall do with his life, liberty and rightful possessions. Whether the owner of property shall give to those in distress or not is a question for him to determine, settling with his own conscience and with his God to what extent the products of his labor, care, thrift, industry and economy shall be given to the unfortunate. The most interesting question in regard to it is not who owns, but what use is made of it. I am not unduly egotistical in believing that my sympathies in the welfare of my kind are as strong as those of most men, particularly for the poor; and I have a strong faith that the time will come when the comforts of life, at least, will be the common belongings of the poor people of our country. The wealth of individuals makes up the commonwealth. The most interesting question in regard to it is not who owns, but what use is made of it. Wealth, actively and wisely in use, gives employment and spreads prosperity. The individual property is the prosperity of the whole; and the prosperity of the whole results in the prosperity of the individual.

There is reason to believe that there has been and will continue to be a steady advance in the minds and thoughts of the church toward clearer, broader and more adequate conceptions of what is declared in the Bible. We are warranted in assuming that a basis of theological opinions made up of the great fundamental truths and doctrines of the Bible, unimixed with fatal misbeliefs, set forth in plain and comprehensive form, is necessary to the best interests of the church and to a not inconsiderable extent to the religious life of the individual. The historical creed—made up of all these materialistic, often so in their forms of language and manifest conceptions respecting the future life. The once popular notions respecting the resurrection of the dead and the character of the life everlasting which these creeds manifestly teach have ceased to command the assent of the great body of intelligent believers.

If these men think it out on that line they will come to see and feel the great power of the modern spiritual movement in lifting modern thought above these "once popular notions," then they will also see in the spiritualistic conceptions of "the character of the life everlasting," something "to command the assent of the great body of intelligent believers."

Move on, gentlemen, you are on the same upward path we are trying to walk in. Fear not and faint not; cast aside the heavy load of old creeds and we shall be within hailing distance of each other "in the good time coming," which may not be so very distant.

Joel Peffley writes: "Quite recently a young lady, Mrs. Black, died under suspicious circumstances. She returned and made rape at the time her corpse lay in state for interment, and has been rapping more or less ever since. She writes and draws with a pencil; has been seen many times even in daylight. Dr. Beck and wife of Delhi, myself and several others, were at her house one evening; a young lady medium was there. Mrs. Black was soon rapping, and said she would show herself, (we being in the house), in the yard by moonlight. She was seen by four or five different persons that evening, and at as many different times and places. She was apparently dressed in her shroud. She opens the door and walks in so as to be heard. We think she has remarkable power for a new born spirit." Mr. Peffley writes from Colburn, Ind.

Mrs. M. E. Marcy of Lyons, Mich., writes: "Memora Camp Meeting Association of Michigan, is not dead as reported. It will hold a camp meeting from the 6th to the 23rd of August. Speakers engaged: Dr. C. A. Andrus, and O. P. Kellogg of Ohio; Mr. Warren Bishop of Wisconsin; Mrs. E. C. Woodruff, Mrs. Julia Walton, J. W. Kenyon and J. H. Barnham, of Michigan.

J. Madison Allen has closed his two months' labors in Vineland, N. J., and has been lately speaking in Trenton, N. J., and at the camp meeting at Bridgeport, Pa. He expects to attend other camp meetings, and will receive further calls for rostrum work. Address for the present 1501 N. Fifteenth street, Philadelphia, Pa.

The South Side Spiritualists are going to have a picnic some time in July.

Letter from R. Heber Newton, D. D.

A Popular Religious Teacher and Well-Equipped Student of Theology, Science and Philosophy Expresses His Views on Spiritualism. The Attitude of a Great Soul Overflowing with Love for Humanity Toward a Subject of Stupendous and Everlasting Importance. Spiritual Phenomena and the Methods of Spiritualists as Viewed from the Standpoint of a Friendly and Deeply Interested Observer.

Dear Col. Bundy:

Since reading your speech in New York I have been drawn to write you a line expressive of my sincere admiration for the courage and frankness and love of truth which that speech manifested. Although I do not begin to know what you have gone through with in the course which you have set before you, I think I can imagine something of the determination which it has taken to accept such a mission and to persevere in it through the storm of misrepresentation which it was sure to call forth. Brave men are never too plentiful in the world, and the little which I know of Spiritualism convinces me that in it just now brave men are sorely needed; not only to confess the faith which may be cherished before the world, but to confess the truth to which their very faith may blind them within the movement itself. As you know, I have been for some time past reading carefully in the literature of Spiritualism and allied fields, with deep interest. As you know also, I have never experimented personally among the phenomena of Spiritualism. My judgment of it is, therefore, wholly an outside expression—one drawn from second-hand sources, but therefore, perhaps, less liable to any illusions of the senses or any contagious influences of enthusiastic circles. Approaching the subject in this calm, cold manner, weighing the evidence carefully, I have satisfied myself that, if there be any validity in human testimony, the phenomena grouped under the title of Spiritualism, after all the abounding frauds and illusions are discounted, hold secrets which it behooves man to resolve, if possible. These secrets seem to me to more than hint the existence in man of powers and potencies such as make entirely credible, from a scientific point of view, the old belief in a life to come. They seem to warrant, yet further, the conclusion that there ought to be some other interpretation of many of these phenomena than Occultism—if, as I have already said, human testimony is worth anything.

Standing in this attitude of dispassionate attention I am equally free to confess, however, that, along whatsoever line I have sought to follow some clue, I have continually stumbled upon fraud and humbuggery of a character almost sufficient to close up the investigation. On every hand I know of those who have been thus turned away from further pursuit of the subject—sometimes with the bitterness of outraged sensibilities, which have been played upon for love of gain. I am satisfied that nothing stands in the way of whatever truth there may be in the movement so much as this ubiquitous element of deceit. Whether the ultimate solution of these phenomena, physical and mental, be Occultism alone—and by Occultism I mean not Madame Blavatsky's jargony or pretentious theosophy, but simply transcendental physics, science dealing with the higher phenomena of the natural order—or Occultism plus Spiritism—in either case there is a substantial boon for humanity in the gift of the movement. How important, therefore, that such a movement should be carried on with the utmost seriousness and earnestness; with every endeavor to eliminate this element of deceit, or at least to minimize it; with a systematic attempt to throw around these phenomena the guarding conditions which shall secure their purity; with a determination to educate mediocrity—what ever may be involved in it! This, as I understand it, is the work which you have set your hand to do. One need be no Spiritualist to recognize the great importance of this work and to rejoice in the courage and determination with which you are doing it. I happen to have come across lately several instances of the suspicion which this work has cast upon you, among the supporters of Spiritualism, and this has revealed to me more sensibly the difficulties under which you are laboring, and made me glad of an opportunity to express to you my own conviction of the need of your being not weary in well doing.

I have been a careful student of the experiments of the English Psychical Research Society, and I am sure that it represents a widespread disposition to approach this baffling question from the standpoint of non-belief, dispassionately and scientifically. I think the time has gone by when the claims of the mystic phenomena, which go under the name of Spiritualism, are to be pooh-poohed away. They have out lived ages of denunciation and contempt and ridicule. The time has come when men are prepared to examine them as they would examine any other class of phenomena—simply seeking for truth. If Spiritualism meets this disposition by a corresponding readiness to put away the element of deceit, which unquestionably has so strongly characterized it, and to systematize the study of its own phenomena in such a manner as is absolutely requisite for any scientific results—the two forces of inquiry might move forward harmoniously, and the truth, whatever it be, would be gained for the world. I know that Mr. Stanton-Moses is appealing to Spiritualism on the other side of the water to take up this responsibility, as you are doing in our own country. I wish you the fullest success in your courageous course. After having weathered so many storms, I feel sure that you will hold out unto the end, and I am confident that then the men who have most misunderstood and misrepresented you will be the very ones to applaud you.

I observe in the Spiritualistic journals their natural satisfaction at the growing disposition on the part of society at large to at least impartially consider the claims of the movement. Nothing will help forward this disposition so much as for Spiritualists to back up the work that you are doing; rid the movement, as far as may be, of its frauds and charlatanism, and get down to bottom facts. There is no stronger testimony to the faith of Spiritualism than that which you made the other day in your New York speech, denouncing fraudulent materializations and cabinet performances, out of the very conviction in your heart as to the reality of intercommunication between our world and the realm of spirits. Such a speech weighs more heavily with outsiders than any other testimony.

Cordially yours,

R. HEBER NEWTON.

Garden City, L. I.

The views of so competent a critic, one who has the highest interests of spiritual truth and psychical sciences deeply at heart, are worthy the profound and lasting attention of Spiritualists.

We ask those who believe in the JOURNAL's platform and methods to earnestly consider how they can most effectively strengthen

—MRS. W. W. WINSLOW, EDITOR OF THE ALPINE.
"It is well and carefully and commendably written, and will be of service to a great many people."—MR. HOLCOMB, EDITOR OF HERALD OF HEALTH.

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ber and leave her in the hot sun to die of thirst and be eaten by the ants. This is something fearful. The African ant is a formidable insect. With the power of life and death in the hands of these savage, what horrible tortures they devise! The death is so slow and the pain so intense that it is said the unfortunate victims die raving mad.

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RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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PHENOMENAL.

The Delights of Death Graphically Depicted.

"Our Happiest Hour is when the Soul at Last is Freed"—A Watery Grave a Luxurious Bed—Interview with Departed Spirits.

"O, World! So few the years we live,
Would that the life which thou dost give
Were life indeed!
Alas! thy sorrows fall so fast,
Our happiest hour is when at last
The soul is freed."
—Longfellow.

"If I had strength to hold a pen I would write how easy and delightful it is to die." So said the eminent "William Hunter" at the last conscious moment on earth. No one will deny that duality of being extends to human consciousness; the inner consciousness, which is related directly with God, the Infinite Consciousness of the Universe, is never suspended—cannot be; and it often flames up the brightest just prior to the spirit leaving the material.

The poet Herbert, on being asked in his seeming death-struggle, "Are you suffering?" with almost his last breath replied, "It is delightful; oh, so delightful!" The English poet Keats, as he was passing to the spiritual life, was asked what his feelings were, replied, with just breath enough to be heard, "Better, my friend; I feel as if I should be growing all over me." The heavenly inspiration of our own sweet poet, Longfellow, prompted him to say, "Our happiest hour is when at last the soul is freed." The English Quarterly Review records of a person rescued from drowning that he had not experienced the slightest feeling of suffocation, that he neither feared his fate nor wished to avert it; he could see the sun shining through the water, while a quiet consciousness crept over him that his eyes were about to be closed upon it forever. His sensations were very soothing and gratifying, which he said:

"WATERY GRAVE A LUXURIOUS BED."

Why should we fear death, for it has no parts save those of parting? But yet we part not, for we in our real life come nearer to the object of our love and affection. Universal nature presents two leading conditions belonging to all existences, which conditions are present at all times and places and under all circumstances, and are known as the positive and negative conditions of existence. The highest positive or acting conditions belong to the sphere of causation, or spirit, and the opposing negative condition belongs to the sphere of effects, or sensible materiality.

In every age of the world the existence of a great first cause, invisible and incomprehensible in its mode of existence and action, has been impressed on the human mind. Man has an animal or physical nature, and a mental or spiritual nature; and these two are united or connected by a system which sustains a sort of medial position between the two, and which we will call the nervous system. Man, as a compound being, composed of the animal and spiritual natures, occupies a position between the two spheres—of causation and effects. His animal nature connects him with and causes him to live in the sphere of effects. His spiritual nature connects him with and causes him to live in the sphere of causation; and his nervous system connects together his physical and spiritual elements.

Man, in his physical constitution is exclusively animal; that is, he holds his physical constitution in common with the brute creation, higher in degree of development, but only in degree. He possesses the same organs, has the same physical senses, receives and digests his food in the same way. His physical senses, like those of the animal, only re-

veal to him physical effects. All that he learns beyond what sensation reveals is the result of his spiritual perceptions.

The senses are the only avenues to the mind through the physical form, and are not constitutionally formed to take notice of remote or ultimate causes, principles and relations any more than the eye is formed to see sound or the ear to hear light; and therefore the senses can not perceive principles and causes, nor the mind undeveloped beyond the scope of sensation perceive them.

MAN'S SPIRITUAL NATURE

Is exclusively his own; that is he holds it exclusive of the brute; and it is this nature which connects him with the sphere of causes and leads him to search after ultimate and remote causes. This nature is an exotic of this sphere of physical effects, and cannot be satisfied with anything belonging to it. The spiritual nature has its peculiar constitution; has its own instincts, appetites and desires; which call for those things necessary for its spiritual health and development. These spiritual desires are the appetites of the soul and demand gratification as the only condition upon which happiness will be conferred upon man. These appetites of the soul demand such food as is suited to the nature of the spirit in the same manner as our animal appetites demand food suitable to our animal nature.

Man's physical body is mainly useful to him as a means or instrument connecting his mind with the world of effects, by means of which he can observe the practical workings of those principles with which he will become more familiar when he enters the sphere of causation. By carefully observing their workings here he will develop the element of wisdom in his soul, and be better prepared to understand their nature hereafter. Hence the importance of seeking after truth as a hidden treasure, and embracing it whenever found, of embracing, appropriating and obeying all truths as emanations of life and light from the central throne of God.

What are the appetites of the soul, and what is the food to satisfy its hunger? What mind is there but what is craving after the truth—a knowledge of what his future is to be? Never will the mind or soul of man be satisfied until that longing desire for this spiritual food is gratified and appeased. It matters not how earnestly and devotedly the mind may be occupied in worldly occupations, yet that latent thought will ever come to the surface. How can it be appeased? Will the mysteries of religious teachings of to-day satisfy that appetite and develop the soul? The soul and heart of man desire a knowledge, not a dogma, a belief or a mysterious supposition. "Jesus Christ," when on earth, taught spiritual truths on a general basis, taught by example the life a man should live, and leaves for inference what we may expect by leading such a life when we leave this world. He does not give us any positive knowledge as to what the nature of the heavenly world is, and when he left this world he did not leave us any knowledge of his Father's house. His transfiguration was an evidence, and is at this day, that there is a world around and about this natural earth invisible to the physical eye. The inner mind of man to day is a hungered for that knowledge of a world which he cannot see or feel with his material senses; he longs to see and feel by medium of his physical senses that such a world does exist. Love, Truth and Wisdom is the food the spirit longs for in this world, and the spirit of man must have it in order to develop the spiritual body.

God has heard the cry of His famishing children, and has sent His angels loaded, heavily loaded, with all the rich food which His Kingdom affords; these messengers of mercy are hourly knocking at the doors of the dwellings of our soul, offering this food of knowledge, of wisdom, truth and love. Is it because of their willingness to so bountifully give that we doubt their sincerity and slam shut the doors in their very faces, and tell them, "Begone! You are deceivers; your food is false, and we know it, without even trying or tasting it. Our religion teaches us that you are."

The particulars of a remarkable "Trumpet Séance," which we witnessed we will relate for the very great satisfaction given. This séance was most convincing to the skeptical mind in all its results and details and I will be very careful in rendering them in the most minute particular, for the phenomena were startling and wonderful in every way. I wish to say that, notwithstanding the many marvelous séances which we have been witness to, yet our mind is so far skeptical that we will not take for granted anything as true until our five senses are fully satisfied of its truth. We are loth to state a fact, but we feel compelled to do so, and hope it will at least prove beneficial to many believers in Spirit Phenomena. It is this: That, as a rule, Spiritualists are too apt to credit as true everything in the way of phenomena, and anything out of or contrary to natural laws, as they view it, they credit as true, without even giving it the slightest investigation. As an illustration: Hundreds of Spiritualists attended the exhibition of "Kellar, the Magician." Simply because his feats ofleger-démain were wonderful—so wonderful, that without investigating the means he used in accomplishing them they at once said he was a Spiritual medium, although he denied having any such powers. Yet I heard several stanch Spiritualists insist that "Kellar" was a medium, but did not know it. Common intelligence can explain every trick he performed. Therefore, we say to every investi-

gator, be he old or new in the faith, keep burning in your mind the fire of skepticism, for the very moment you let it go out you are gone. Startling facts and truths beyond any question of doubt are alone incredible to the finite mind, without adding any

HOCUS FOCUS TRICKS

to make them mysterious. But to our "Trumpet Séance." Of this we will state just what we heard, saw and felt, and no more. At the hour of seven o'clock, evening, found us at the residence of Mrs. B., and at 7:30 o'clock, everything being ready, we took our seats. Before doing so, however, Mrs. S. requested that I should examine carefully the room and everything in it. This I did to my entire satisfaction. I lifted the small table, put it in a different place from where it ever had been before, covered it with a shawl I had brought with me for the purpose. A new trumpet was also used, in size and shape as the former one. This I also placed in position fully four feet from where we were to take our seats at the table. In a word, I arranged everything myself. The night was cool; there was a small parlor stove in the room, in which was a nice bright fire, and although the stove doors closed tight, yet not close enough to shut out the light entirely, it emitted light sufficient to see every object in the room. We thought this would be a great detriment to the séance, and we thought best to relight the gas and ask the "Control," on the slate, what we should do. He replied:

"We will try and do the very best we can. I do not think the small light does any harm, for you two form a very strong battery."

The gas was again turned off, and we waited patiently for fifteen or twenty minutes before any demonstrations were made. The trumpet was placed accidentally in the ray of light from the stove; we therefore could see it distinctly. Our wonder and amazement can be more easily imagined than described when we saw that trumpet swing up in the air, as if on a pivot in its center, then slowly raise until the mouth of it was as high as our head, and then it came straight toward us, and when about six inches from our faces the well-known voice of Willis spoke as follows:

"How do you do, Mrs. L. and Mr. Harry, I think we will have a good time to-night; the light from the stove is so small it will do no harm; it will enable you, Harry, to say you saw

GHOSTS IN A HORN.

"Mrs. L. I hope you feel better than you did the last time we met in this manner. I purposely avoided making any noise to alarm you, for owing to the light I will need all the power possible, and I wish to demonstrate the fact that these phenomena can be produced in the light if the conditions are all right. Your spirit wife and children will try to materialize; be as passive and quiet as you can. We will do the best we can."

The trumpet then tapped Mrs. L. and myself on the head and hands, and slowly retired to its place. This was very strange, to see that trumpet set itself down on the exact spot from whence it came, and every time it was taken up and the speaker ceased talking, it was always placed in that same spot.

Again the trumpet arose, as at first, and slowly came toward us, first paying its respects to Mrs. L. by tapping her gently on the head and hands. It then came to me, going through the same performance. Then the mouth of the trumpet came to my face, and, covering my mouth, three distinct kisses smacked through the trumpet, loud enough to be heard throughout the room. Then the well-known familiar voice of my spirit-wife spoke as follows:

"MY DEAR HUSBAND.—You cannot imagine how rejoiced and happy myself and our children are to meet you again. Oh, what a blessed privilege it is to be permitted to come to you in this manner, and talk face to face as we do. I say it is a privilege and a blessing unspeakable; for there are many equally as worthy as we are, who would gladly avail themselves of this means of communicating with their loved ones, but those whom they have left on earth will not open the doors of their minds and hearts to allow them to speak. But oh, if mortals only knew how their spirit wives and children are striving to make them listen to their voices, they would break the bonds of skepticism and religious prejudice and bigotry, and seek the homes of those they love. My heart, my dear husband, pours out its gratitude to Almighty God for the blessing vouchsafed to me in opening your mind and heart to receive us, and blessing you with this beautiful truth of spirit intercourse. As we wish to try and materialize I will not use any more of the power just now—be patient."

The trumpet again slowly retired and was placed on the exact spot from whence it raised. All was silent for a few moments. Presently I called Mrs. L.'s attention to a small star resting on the small end of the trumpet. She expressed the opinion that it was a reflection of the light from the stove, as the material of the trumpet was new and bright. As soon as she uttered this opinion the voice of "Willis" was heard in these words: "You are wrong, Mrs. L.; that star represents Mrs. Harry. Watch it closely; you will see what it means." Our doubts were soon set at rest; the small star began to enlarge. Slowly at first, then very rapidly, so that very soon the trumpet seemed to be enveloped in it. Silently we gazed, our hearts filled with awe and amazement, and so excited that every throb could be heard in any

part of the room. The enlarging process continued until the light formed a bright cloud, but emitting no light—it moved from the trumpet, which we saw standing in its place, the small light from the stove seemed to grow dim, and the room became very dark—as the darkness became so very dense the form of a female began to manifest, and in less time than I can express it in words there stood my spirit-wife, whose features we at once recognized, and being within a few feet of me I had an excellent opportunity to scan her features perfectly. Her face in appearance was as she appeared when at the age of twenty years, with all the freshness, vigor, and beauty of her youth. I saw her lips moving as if to speak. I involuntarily arose and bowed my head in adoration before the angelic spirit. I advanced toward her with outstretched arms to embrace her. She extended her hand, placed it in mine, and said:

"MY DEAR HARRY: I know what your impulse is, but do not embrace me until I am done speaking, for in doing so the material coming in contact with the delicate covering with which I am enabled to appear before you will dissolve it. Do not feel hurt, my dear husband, at what I have said."

I replied: "I cannot feel hurt at anything you may say, for I know full well your anxiety to show yourself to me is as great as mine is to see you. I am astonished at your youthful appearance. Can you enlighten me on that subject?"

"Oh, yes, I can enlighten you on my youthful appearance. As you see me now, so will I ever be, for it is a

LAW OF DIVINE ORDER

That all spirits, of whatever age they may be, when they enter the Spirit-world gradually return to and appear as at adult age. This is so after they are cleansed of all the sins and impurities of their earth life, but never before. All children grow to the same adult age, but never beyond. There is no old age in this world as on the earth. Spirits grow in wisdom, love and truth, and as their life becomes filled with these Divine attributes or virtues the more brilliant the spheres of life surrounding them appear. The children desire to appear before papa. I must give way to them. I doubt if they can do so. They will try. Place your face near, and I will kiss you. Good by."

During the last sentences spoken I noticed that her form was getting dimmer, and as she kissed me her hand seemingly dropped from mine, and she was gone. This is the third time that I have enjoyed the delight of seeing with my physical vision the form of my spirit wife. Is there an imagination so vivid as to picture in language the emotions crowding my heart and soul during this extraordinary and exalting interview? Dear reader, place yourself in my position, standing in reverence and awe before one of God's heavenly angels, her voice in loving tones of sweetest sympathy speaking to you—then, perhaps, you may come near to imagining what my feelings were. Her garment was similar to her last, only more brilliant—a loose flowing white robe, with a girdle around her waist, her hair hanging loose over her shoulders was exceedingly glossy and soft in appearance. This materialization was certainly the most satisfactory of any, for now I know, and in my mind's eye I can always see, the features of my spirit wife, and in my thought of her can truthfully bring her before me as I know she is in her Heavenly home.

A few moments after the materialization, the trumpet raised as at first, pointing toward us, and approaching very near, Willis spoke as follows:

"Harry, I see you have a sort of flute in your overcoat pocket. Suppose you get it and let us have some music during the intermission."

"Why, Willis, how did you know that?" I asked.

"Oh, I always make it a point to examine things in this room, and know what is here; that is part of my business and duty."

"That is not a flute, Willis; it is a flagolet."

"Well, get it, Harry. I have heard you play it at your home. Play some fast, lively music, and I will accompany you by drumming on the horn."

I took the instrument from my overcoat, and, resuming my seat, I began a lively air on the flagolet. Willis at the same time commenced drumming with his fingers on the trumpet, much to our astonishment, and with such accuracy as to lead me to say:

"Willis, you must have been a drummer in the army during the war. Were you?"

"Oh, no. I was in the army, but my aspirations were no higher than that extinct individual, a high private. Harry, I see the power is getting stronger; play us another lively tune, and by the time we get through the conditions will be all right."

I again played, but in different time from the first. It was wonderful to see how quick Willis would change the beat. He finally stopped and, lifting the trumpet, said:

"Harry, you and I could make a good drum corps. Now that we know we can have music, we will try again in the near future. Harry, do you know I enjoy good humor and fun? I do not care much for long-faced, sober-sided people. We do not have such people in this world. Every one here is happy, and, I might say, jolly, just as I am. There is nothing here to make a person long-faced or sober-sided, as I have seen what you call good people on the earth. I am just talking in this strain in order that your daughter and son may get power to appear to you. I see

that they are about ready, so I will take a back seat for a while."

When Willis ceased his good-humored talk, our attention was attracted to a bright, silvery cloud surrounding the trumpet. After a few moments this luminous cloud broke away from its position and moved out into the center of the room. It waved to and fro, at times getting very dim, then brightening up as before. Finally the seeming vapory part disappeared, leaving a bright outline of a female form, but no features distinguishable. At last the outlines gradually faded from sight. The trumpet then began to swing up, and as soon as it reached a height on a level with our heads it came directly toward us, and a rich, pure liquid voice spoke as follows:

"MY DEAR PAPA: I know you are disappointed in my not being able to fully show my face and form. I am as much disappointed as you. It is a great pleasure and happiness for me to afford you pleasure, and then, aside from that, it is so wonderful to me to be able to appear in a form that you can see me, and I think, papa, that it is fully as wonderful to me as it is to you. Brother and I did not know that we could communicate with our loved parents until our dear mother joined us in this world."

Question.—"When you left the earth you were a little baby. Were you aware that you had earthly parents before mamma joined you?"

"Oh! yes, papa, indeed I was. Aunt Ada received me when I came, and took charge of me. She attended to me and educated me; and as soon as I was old enough to understand and appreciate, she instructed me as to my birth on earth and of you and mamma."

Just at this point of the conversation, Mrs. L. was called from the room, and to my great astonishment the trumpet remained suspended in mid air, and there it remained for at least ten minutes perfectly motionless. I endeavored to get a question answered as follows: "My daughter, by what power do you sustain the trumpet?"

No answer came, but as soon as Mrs. L. opened the door, and before she had time to shut it, my daughter spoke as follows: "Now, papa, I will answer you. The power I received from you to sustain the trumpet, but I could not speak until Mrs. L. came in. O, I could have held the trumpet up longer."

Question.—"Daughter, mamma has told me you sing beautifully; can you sing for me this evening?"

"I do sing, papa, but I do not know that I sing beautifully. A great many say that I do. I can not sing for you this evening; the power is not sufficient. I will sing for you when we meet again in this manner."

"Well, then, I want you to be sure and be with me at my room every night. I wish to teach you a song. Will you do so, and if so, how will I know you are present?"

"O, yes, papa! Mamma, brother Julian and I are with you every evening at your home, and do all we can to

CHEER UP YOUR LONELY HOURS

by instilling into your mind the feeling of our presence. Do you not feel our presence? To make you feel sure hereafter mamma will fan you on the left cheek and on the right, and then you will know we are with you. I will learn your song and will sing it for you when we meet you here again. Papa, will you please play something pretty on that instrument you have?"

I complied with the request and performed some waltzes, the same as when my wife was on earth we used to play together, as we were both adepts on the "flagolet." Imagine my surprise and also of Mrs. L., during my performance on the instrument, hearing some one whistling a second part to the piece I was playing. The whistling was correct, clear and distinct. I was utterly amazed. The instrument dropped from my hands. I asked Mrs. L. if she did the whistling. She replied, she did not and could not. I took up my instrument and played an air from "Lohengrin," and again the whistling accompaniment commenced.

This time, to make me sure it was not Mrs. L., the whistling was near my right ear. Mrs. L. was seated to the left of me. As before, the accompaniment was correctly executed, and knowing that my spirit wife could whistle nicely when in the earth life, I asked if it was she. The reply came independent of the trumpet: "Yes, dear Harry, you are right. I did the whistling. You did not bring my instrument, so I was obliged to do the best I could."

Question.—"Will you play on my instrument?"

"No, dear, I can not this evening. When you come again bring my flagolet, and we will try and play one of our duets. We must not impose upon Mrs. L.; we may exhaust her too much. We have not done so well this evening as we hoped. I think the ray of light from the stove very much weakened the power. We feel under many obligations to you, Mrs. L., for the use of your grand organ. Our son Julian regrets very much that he was not able to talk with papa. We will all kiss you to-night."

To my surprise the trumpet arose and came to me, the mouth of it covering my face, and three kisses smacked through it; the trumpet retired to its place, but instantly arose, came to me as before, and three more kisses were smacked through it. The same performance was repeated the third time. After the trumpet retired it again arose, and "Willis," full of humor spoke: "I say, Harry, it seems to me you have enough kisses to last until you get home. I am sorry we have

(Continued on Eighth Page.)

Judge Holbrook and "Christian Spiritualism."

BY JOHN E. B. FURDON, M. D.
(Ex-Scholar, Trinity College, Dublin.)

To the Editor of the Religio-Philosophical Journal:

The letter of Judge Holbrook from Texas, which appeared in your issue of May 22nd, is one of the most important that has ever appeared in your valuable educational JOURNAL. It raises the tremendous question of the establishment of the old, with the utter eradication from our hearts of all the Christian traditions hallowed by centuries of belief. I maintain that the recalcitrant heel that Spiritualists so often lift against Christianity, is not only an evidence of the license exhibited by human nature broken loose from the infernal tyranny of priests and the devil, but also, of an imperfect understanding of the nature of the Christian philosophy.

To be quite clear as to the import of my remarks and to free myself from the imputation of upholding dogmatic or, so-called, orthodox Christianity at the expense of Spiritualism, I begin by asking the important question: Was Jesus in any way more mysterious in his nature than ourselves? To this I answer at once and emphatically, No! When I follow this by the equally radical and important question, Is it necessary to go outside of human nature to provide a spirit of evil in contraposition to the beneficent power of Deity, named by the believers in his reality and activity, The Devil? And when to this I also emphatically answer No, I simply become the mouthpiece of intelligent Spiritualists all over the world, who believe that man and God are in reciprocal relationship; that ignorance, or limitation of the knowledge of our own nature and faculties, is the true cause of evil, and finally that man must work out his own regeneration by effort and suffering, if need be, to the utter exclusion of the belief that the sufferings of another man can effect the same end.

Christianity, then, for us who have been brought up as Christians, reduces itself to the question of the relation existing between man and God according to the doctrine of Jesus Christ, with the rule of life founded thereon. Religion which has hitherto been founded on dogma, and which has remained in the hands of ignorant expounders of acknowledged mysteries, is now joining hands with science, so that all intelligent men may become their own priests to the exclusion of a class. The Spiritualist who belongs to the party of progress claims his right to be the religious instructor of his own family, and adopts as his motto, "pro aris et focis"—for our altars and firesides—to the exclusion of any foreign authority. What is that relation which was preached by Jesus Christ, and which renders it necessary and expedient that his name should never be excluded from the conception of Spiritualism as the basis of a great religion? It is neither more nor less than that which is determined by the fact of personality.

When Jesus is reported to have said, "I and my Father are one," he enunciated the philosophy of the future. What was true for Jesus was true for me and for all men. I am a finite individual in relation with an infinitely greater being whom we call Infinite, by a figure of speech, as we handle the Infinite in geometry. It is only on the grounds of a personal relationship, tending to verification and identity, established through the mediumship of something common to both, i. e., a language or system of signs constituting an artificial and temporary bond, that we can expect to hold on any longer to the idea of God, in the face of modern scientific criticism. This language between God and man is the universe and our own bodies. Our difficulties arise in not perceiving how the thought and the thing signified may be the same, but we may say that for God all are thoughts or all are things from the analogy of the human subjective and objective standpoints. As man learns more his intercourse with God increases and with his knowledge of himself and nature the symbolic relationship is extended.

Now I maintain, as self-evident, that ordinary Spiritualism, i. e., the belief in the survival of men in another state of existence, the Summer-land, etc., etc., can do just as well without the idea of God, regarded as a systematizing unity and regulative principle, as agnosticism here on earth can do without it, eating and drinking and propagating the species free from let or hindrance. If it only have the common sense to obey the ordinary laws of nature. The learned Judge Holbrook, by objecting to the term Christian Spiritualism as not thorough-going, as only milk and water, asserts implicitly that not only is the Christian philosophy false, but that Spiritualism has a philosophy and the true and ultimate philosophy of the human race, towards which all the efforts of the best brains from time immemorial have been working. I say that the term Christian Spiritualism is one which is more comprehensive than either Christianity or Spiritualism, taken separately. It includes on the one hand the philosophy, and on the other the mechanics of man's future enlargement. Christianity without the confirmation of Spiritualism, would perish from inanition in this age of barren agnosticism. In which mere faith is laughed to scorn and regarded as an evidence of imbecility and ignorance. Spiritualism without its interpretation, justification and application already provided in a generalized Christianity, which makes all men the sons of a personal God and Father, must remain forever the playground of the unstable nervous system, or at best the dream-world, borrowing its order and law from the disordered sequence and irregularity of neurotic disease. Wedded together, after a divorce which should never have taken place, and which, during a happy union in earlier days, was only brought about by the false priests and teachers whose profit and power depended upon the ignorance of their votaries. Philosophic Christianity and Modern Spiritualism, the theoretical and the phenomenal aspects of the same great system of truth, will supply the craving human spirit with that formula of knowledge written in terms of the intellect and the senses which, founded on human responsibility as well as freedom in its largest sense, that of body as well as mind, forever must defy the attempts of king or priest to reduce the race to slavery.

Even to one who has not made this subject a matter of special contemplation, the wonderful variety of theoretical explanations offered to account for the wonders which the efforts of modern Spiritualists have made so patent to all through their mediums and seances, suggests the necessity for the adoption of some general principle of guidance which, however we wander in search of details, will prevent us from going wrong in the main. We hear of the unconscious, the double or multiple personality, the general mind, etc., and we have no difficulty in perceiving the individual parentage of each hypothesis.

potheels to meet some particular hobby or crotchets of the professor whose views they cover. On the other hand a large and influential circle, mystics and Theosophists, take refuge in the well worn philosophy of the East that seems to set at naught the Western cultus, which no longer rests content with mere speculative solutions of the problems of existence. Here we have Neo-Buddhism pretending to satisfy the longing of the soul for a knowledge of itself, the world and God, by reference to the mechanical routine of universal change, which returns all things into Brahma or chaos at the conclusion of vast cycles of ages, only to begin again the same vast weary round, where the impersonal Godhead wakes from that sleep of aeons, during which all things cease to be. This playing at philosophy, Western as well as Eastern, forces us to the recognition of some general principle large enough to cover all these conflicting systems and at the same time account for the variations in natural order, the interpretations put upon which have suggested the former. We feel that principle in the enlargement of the language or system of signs, interposed between the Creator and his creature, that outward world of things with its subjective world of feeling in self, through which the indefinitely great communicates intelligibly with the unit which is finite man. This enlargement can, from the very nature of things, come only in and by the restricted modes of realization, which we call the sensori-motor agencies receiving an amplification which introduces the perceptive intelligence into another order of events, not realizable to the same intelligence when returned to its restricted system of instrumentation, and, therefore, a fortiori, untranslatable for the understanding of another into the terms of earth life, except symbolically. In mathematics that symbolic enlargement of our powers of direct sensuous observations, God has given us the clew to draw ourselves to himself and through which to partition ourselves off in a sacred enclosure from all others of his lower creatures. We are not to infer that because an animal will take the diagonal of the square to save itself the labor of passing along the two other sides of a triangle, that, therefore, that lower intelligence in anyway has even a dumb and deaf and blind knowledge of the fact that in flat space any two sides of a triangle are together greater than the third. The application of the principle is built into the living animal as it is into a ray of light. If the action illustrates the intelligence, it is that of the designer and not that of the executive instrument, which as part, independent of the environment for the application of its powers, is as naught, but which with all its environment and possibilities is certainly more than itself as it appears to the outward eye of sense.

"All are but parts of one stupendous whole,
Whose body Nature is, and God the Soul."
It is to the beings who realize these truths in abstract terms that the Almighty opens His mind freely, albeit in these restricted terms which do not contradict the limitations He has imposed on His creature man.

The religious system which may enable man in his condition of enlargement, at first through the eye of faith, to contemplate this world and all those who dwell therein in their higher possibilities, is that which will keep him contented, until the change occurs when he shall no longer see as through a glass darkly. Until the interpretation furnished by the doctrine of enlargement is put upon the wonder-world, these wonders themselves must be either toys or fatal implements of perversion for warping and destroying the higher instincts of our race toward a union with God and a dependence upon him for our life, liberty and happiness.

I claim that as Spiritualism, the historical Spiritualism of the historical Bible, existed before Modern Spiritualism and its exponents, the latter have no right to burn up the former as so much rubbish, claiming for themselves the title of Scientific Spiritualists, as the learned Judge has done for himself and his co-religionists. Nay, on the contrary, he is not a scientific Spiritualist; he is no more than a phenomenalist, which I fail to distinguish from a mere materialist.

We might as well allow a man who complains of a pain in his heart, to call himself a scientific physiologist, as permit one who has a mere sensuous knowledge of Spiritualism to call himself a scientific Spiritualist. Nay, the age of scientific Spiritualism is in the future, and there its possibility depends upon a true philosophy of man in relation to the whole universe, which will be rendered by the common sense of the race, that last and highest court of appeal. Mediocrity and facts and misunderstood physiological perturbations are not science, which is common sense reduced to law and order. When we are still in the chaotic state of the occurrence of facts, we cannot claim such a great advance into the regions of natural science as to be able to justify ourselves in thrusting out the greatest exponent of the nature of man from the history of religious philosophy. I have nothing to say whatever in favor of the priestly dogmas against which Judge Holbrook so justly inveighs, but I do maintain that his honor has given an *ex parte* judgment against the philosophy of Christianity.

Let me not, however, be thought to be fighting the battle of the Christian Church, or any particular sect. I have nothing whatever to do with any of these. I merely attempt to put modern Spiritualism in its proper place as the physical and physiological handmaiden of ancient and modern religion. It has facts enough, but not one word of original philosophy or science which it has not ravaged from more ancient sources. I challenge Judge Holbrook to produce one single scientific generalization, dealing with definite data of a quantitative order, which can trace its origin to a Spiritualistic source without falling back upon the great army of geniuses and calling them mediums; a fact which I am not prepared to deny since I believe that all truth comes from God and must come through man.

Many may be inclined to think that I have been pleading for the preservation of the name Christian, and that Christianity, as I understand it, is not Christianity at all. I have nothing to say to this remark, but that the central fact of Christianity always appeared to me to be the realization, as a great and holy truth, by the man Jesus Christ; that he was the son of God, a soul-saving principle, which I venture to share with him on conviction. I merely hold that modern miracle supplies me with data to construct the physical side of the tentative realization of such a philosophic belief, just as I hold that the miracles of Jesus were to him, no doubt, a justification of the truth of the great principle for which he died.

I therefore, in conclusion, maintain the healthy, necessary and legitimate use of the term "Christian Spiritualism" until the central spiritual fact of Christianity be proved to have been a false conclusion, based upon the exuberant play of an enthusiastic temperament. The resulting philosophy of the

"Spiritualism of the unknowable" may satisfy some who merely worship the idols of the senses, Spiritualism being to them no more than a disordered materialism; but philosophy, proper, there will be none, since Force will then have usurped the function of Spirit. But this can never come to pass until critical science feels itself justified in neglecting all considerations of not only God the Force-finder, but of God the mathematician of the universe.

For the Religio-Philosophical Journal.
A Power that Can Act, but Will Not.

BY WM. C. WATERS.

While conversing recently with a clergyman of the Calvinistic order, the question came up as to whether the Ruler of the universe has the power to stop a cyclone when under full headway, so as to save life and property. The reverend gentleman thought if He could not do that, He would not be Divine. I reminded him that God had never been known to do that. He replied that the reason God did not interfere in such matters, was because they grew out of the natural action of law. If this apology of the clergyman be thought sufficient, touching non-interference with affairs of law governing cyclones, then it must be good concerning all other affairs coming within the domain of law. When Humboldt, with other distinguished men of science, after many years of patient observation and study, reached the conclusion that this world is ruled by law, they do not differ so very much from the friends of John Calvin as to how the world is ruled. The scientist does not know whether there is a God in existence having power to stop a cyclone. But the clergyman has the advantage in knowledge on this important point. He knows there is such a power that could act but will not, and that out of regard for natural law, which He would prefer should be unobstructed in its mode of proceeding. How the clergyman ascertained that God has the power to prevent all accidents by whirlwind, storm, fire or flood, but will not from lack of disposition to do so, is not very plain. This class of men seem to think that they must concede that His Serene Highness can do both the possible and the impossible in order to uphold the dignity of the ruler and stand on the sunny side of Him.

When some clergymen went over to Europe to invite clergymen from there to attend a World's Ecumenical Council of clergymen in New York, some of the ladies objected to their husbands crossing the ocean, lest they should be lost to them on such a voyage. They were assured that the Lord would never allow such a precious load of passengers as a body of ministers, bound for the Holy Council, to be lost at sea; but the Lord, it would appear, did not so very much respect these worthy gentlemen over and above other men, since several of them on their return voyage were lost through a collision of steamers. It is said in the Scriptures: "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." This was a deeply significant and far reaching thought on the part of Peter. He perceived that principles ruled the world over. Righteous acts were good under the law, wherever and whoever performed them. The value or quality of the acts were not changed through any error in theology or ethical ideas.

I would not question the good intentions of those who claim it to be an indispensable attribute of Deity, to be able to reverse the entire order of all natural law at his pleasure. It is certain that they are not in possession of any authentic information on this point. And they seem to lose sight of the fact that in setting up such a claim they make God, in a general sense, responsible for all that goes wrong in this world, and the entire universe of worlds. A power that is entirely good must do the best possible thing at all times. If His Holiness could just as well put a stop to all the error, all the painful misfortunes and afflictions to which the human family are subject, and will not do it, then he must entertain for himself, altogether a different code of morals from those held by the best men and women in existence. It could not be far from the truth to say that more than half the members of the human family will readily imperil their own lives to save the lives or property of others. Let it be understood that a child is lost in the woods and people will turn out for miles around, and hunt day and night to find the lost one. Delicate ladies will almost unrobe themselves to get something to wave that a passenger train may be stopped that is running toward danger. A young girl in one of the Eastern States walked a mile through surf, and crawled on her hands and knees over an iron bridge in a wild storm, to give timely notice to a coming train, that a bridge on the track of the road, had been swept away.

This tender regard for the welfare of others is supposed to be an attribute of divine origin—an incarnation from the fountain source of all goodness; and yet we are told by our excellent orthodox friends that the God they worship has the power to protect his earthly children from all distressing accidents, but from some ulterior purpose not revealed to mortals will not do it. By the thousands their homes and bodies may be destroyed by the merciless gale as it onward sweeps, and great ship-loads may be swallowed up in the sea, while all on board are praying him to help them. If a human being should say, "I might have saved a thousand fellow-beings from sudden death but from a motive only known to myself I would not do it," what would be our opinion of the moral status of such an individual? If God was the author of the golden rule, has he no interest in upholding its principles in his own mode of proceedings? No earthly parent would allow his children to lie down on beds of languishing, month after month, or year after year, tortured and racked with pain, if he could prevent it. A mother's love will follow her child through any misfortune or worldly disgrace. Can the love of the Heavenly Parent be any less? We might travel far to find a sincere Christian who would be willing to accept as applicable to him or herself, more or less points of character charged to the Jewish Jehovah. The Christian might reply: "We gather our ideas of the character of the Most High from the ancient, inspired prophets." That would raise the question as to who inspired those prophets. Certainly not the Sublime Ruler of the Universe. The blunders of the prophets preclude the thought of plenary inspiration, for that means without mixture of error. The light of the present century sweeps away such a claim. The devout churchman might be pardoned for asking us, "how we can place God in any better or truer light than orthodox theology has done?" We would discard the thought of his being able

to pursue other than the one course, and that the very best thing possible to him. To say that he could have taken any other course of action, would be simply an assumption. We only know what he can do from what he has done. The evidence to my mind is clearly in favor of evolution as his mode of action. This is demonstrated in every man, woman and child, from the cradle to the grave. It is proved by every seed planted, in its growth, flowering and fruit, and that from the plant of the shortest life to the century plant, which reaches its blossoming period in one hundred years.

It would to-day be difficult to find an intelligent individual who does not apply the evolution theory to all world making, commencing with nebulous cloud for a nucleus, and slowly advancing along the ages. Such a view of the matter dispenses with all possible inconsistencies on the part of the Divine Power. It excludes a Prince of Evil from the universe—resolves sin into a lack of growth or development of the intellectual and moral faculties. Endless punishment becomes a myth, and a shining pathway is opened up along the centuries for the most belated child of the Common Father. This leaves no doubtful questions about the goodness, justice, mercy or long-suffering patience of God with all humanity. It spreads a mantle of charity, high, deep and broad enough for the enfoldment of the most erring of all the races of mankind. This evolutionary vein becomes a veil lifter—a cloud sweeper—allowing the mind to peer deeper into the glories of the divine purpose. In such an atmosphere of thought the soul dwells in freedom from all alarms about an avenging Deity—flaming hells, and endless torments—in fact from all the troop of fancies and vagaries invented under the old system of theology. To evolution it might be objected that man has the power to offset one force, or law against another, and thus nullify action or change results. Does not Deity do the same? It should be borne in mind that man is but an extension of nature. As an individualized entity, God does innumerable things through man as an instrumentality and co-worker, that so far as we know he never does without him. As a general rule, His Serene Highness presents nature to his children in a crude state, leaving them to do the polishing, and to fill the world with their inventions, thereby rendering civilization possible.

Bordentown, N. J.

LETTER FROM PARIS.

A Defense of Henry Slade.

To the Editor of the Religio-Philosophical Journal:

Many thanks for the JOURNAL, which comes regularly and is read with increased interest now that we have so little in the way of English literature. After reading the article headed "Slade's Mediumship" in No. 16, of June 12, copied from *Light*, I decided to write you a few lines, as there are always two sides to a question. To those unacquainted with all the facts and circumstances concerning much that has been published relative to Slade's mediumship since our arrival in Europe, many erroneous impressions have doubtless been conveyed. The Mr. Wiesendanger of Hamburg has had much to say; though when I tell you he never had but one sitting with Slade, and that under very adverse or unfavorable conditions, it will readily be seen that no importance attaches to his statements. During our stay in Berlin Slade received a letter from Wiesendanger, inviting him to visit Hamburg; in which he stated that he was President of the Society of Pneumatology, and that the sittings would have to be given under its auspices in order to prevent interference by the police. Believing his statement to be true I took up the correspondence in which it was arranged for us to go to Hamburg, and give sittings only to persons presenting a ticket issued by the Society, countersigned by President Wiesendanger. On our arrival we were met by Mr. Fischer, Vice-President of the Society, accompanied by a few friends who escorted us to Hotel du Nord.

On the following day, after securing a table, Wiesendanger and Fischer were invited to a sitting. Mr. Fischer had previously shown me a book-plate, incased in wood, and asked whether it would be possible to obtain writing in it. I told him not to bring his slate, but come and see what might occur; this being the first sitting here he need not feel disappointed or discouraged if nothing was obtained. At the hour appointed Mr. Wiesendanger and Fischer came accompanied by a gentleman who was introduced as their Secretary, who they insisted should join them in the sitting. They had disregarded what had been said about their bringing slates, and came abundantly supplied with slates previously tied, sealed and fastened together in various ways, the sight of which was rather a set back after I had told them repeatedly not to bring them.

Here we were confronted by three persons; neither of whom possessed the slightest practical knowledge of mediumship; each intent on pursuing a course devised by himself in order to settle the question as to the genuineness of the phenomena occurring in the presence of Slade. It was soon apparent that all attempts to explain were useless, so the discussion was terminated by my saying to Wiesendanger and Fischer that if they chose to leave their slates in my room they could go in and have their sitting. If not there was nothing more to be said.

The Secretary was excluded. After a moment's consultation between Wiesendanger and Fischer, the terms were accepted, though they succeeded in smuggling a double or triple slate into Slade's room. After the sitting they returned to my room bringing this slate with them.

Both expressed themselves satisfied with the results obtained. Pointing to the slate, I said in taking it with you after all that had been said I regarded as treatment so contrary from that which we had a right to expect from persons claiming to be friends, that I regarded it as an insult. Fischer seemed to comprehend the situation, realizing the justice in what I had said, though Wiesendanger may have thought otherwise. He never came for another sitting. Nor did we see the Secretary after that. The next morning Mr. Fischer called at my room, after expressing regrets for their mistakes, gave me a sample card of the Society which would entitle the bearer to a sitting, providing they were countersigned by Wiesendanger. For some days sittings were given only to persons having tickets, though we were told many were anxious to come who would not, unless they could do so independent of the Society. Before a ticket could be obtained, the applicant was required to become a member of the Society, pay a small fee and six months dues, which with the ticket amounted to sixteen Marks. They also deducted two Marks from the twelve we were charging, which left them six Marks for every person having a sitting.

Mr. F. W. Hermann, who kindly came to

our assistance in the capacity of interpreter, showed me a note he had received from Wiesendanger, in which he said that if Slade gave sittings to persons not having tickets he would compel him to leave Hamburg.

About ten o'clock one evening after matters had been going on in this way for some days, a policeman called at my room, saying he had been directed to ascertain what we were doing, what our purposes were, etc. After I had given him all the information possible, he told me that Wiesendanger, or the Society had no more right to take money for the sittings than we had, and advised me to go and state the case to the proper authorities. The next morning Mr. Hermann accompanied me to police headquarters which resulted in our being informed that we were under no obligations to the Society or Wiesendanger, and that so long as no disturbance was created, we would not be molested.

When evening came, Mr. Fischer called as usual to redeem the tickets taken during the day. I then informed him what had transpired, telling him we were no longer amenable to the Society, and requested him to pay over the amount that had been withheld, viz.—two Marks on each ticket. The next day he refunded the amount and seemed inclined to do right, saying he had been governed by Wiesendanger.

Mr. Hermann assured us that the Society of Pneumatology had not to exceed five members; that by having Slade under their control, they hoped to increase the number of members, also their funds.

The above is a brief history of our experience in Hamburg, and may help to explain the course pursued by Wiesendanger since we came to Paris. He seems to have seconded Schmidt, of Bohemia, in trying to prejudice the public mind against Slade. While I am writing, a few words respecting Mr. Schmidt may not be out of place. He made the same mistake that Wiesendanger and Fischer did by approaching Slade with endless cords and other appliances previously prepared on the evening of our arrival at his house. When told those were unusual manifestations which had only been obtained with Prof. Zollner, and must not be expected, he soured at once. Having evidently stated to his friends that whatever they chose to call for in Slade's presence would be forthcoming, he was greatly disappointed; said he regretted our coming, and advised us not to go to Vienna, Munich and other points where in his letters he had said Slade was wanted. We remained with him eight days during which the usual manifestations were obtained, though only a few outside of his family were invited to witness them. Under these conditions our stay with him was decidedly disagreeable, and we were glad when the time for our departure arrived. Since then he has used his pen quite freely, though his influence with the public is being steadily overcome. There are constantly springing into notice representatives of two classes who seem to delight in seeing their names in print. One may be called the suspicious, the other egotistic. When the question of Spiritualism is being discussed, the former have free access to public journals, in which a well authenticated statement of facts would not be admitted. To give color to their suspicions, insinuations are so interwoven that inexperienced readers often mistake them for arguments in support of facts. This course meets the approval of prejudiced minds who admire the sagacity and ability of the writer. The egotist on the other hand fancies himself master of the situation. If he happens to be a Spiritualist he gives you to understand that he knows all about it. He is free to tell you that you are liable to be deceived; while under the same conditions it is only necessary for him to glance at the subject to enable him to settle it for all time.

Soon after the second article reflecting on Slade appeared in the *Rapport*, in which the writer occupied several columns in setting forth his suspicions and insinuations, Mr. Keulemans favored us with a call. He said that Mr. Farmer, after receiving the *Rapport* containing the second article, had requested him to visit Slade, investigate the matter and report to him.

On Slade inviting him to step into the adjoining room and examine the table about which the writer in the *Rapport* seemed to entertain vague suspicions, he assured Slade it was unnecessary as he had had so much experience in the way of spiritual phenomena that he knew all about it. Previous to this Slade met Keulemans at the house of Justin de Tracy, No. 26, Ave. de l'opera, where Slade gave a seance. Subsequently he gave three more at the same place at which Mr. Keulemans was present.

It was at the last two of these that Keulemans said Slade was caught cheating. Besides Mr. and Mrs. de Tracy there were present at the table three gentlemen, one of whom was attended by a valet who also took part in the seance.

The alleged catching was accomplished by the sharp eyes of the valet, though Mrs. de Tracy claims to have seen Slade acting suspiciously with a thread about fifteen inches long.

This is quite enough to enable one knowing all about it, to analyze, separate and classify whereby lines between the true and false can be drawn with self-assurance.

To Mr. Keulemans belongs the credit of making the discovery that Slade often resorts to cheating in order to induce the power to manifest itself in a more regular way (see *Light*, May 15). For this alone Spiritualists are under great obligations, and it is to be regretted that in the absence of thorough organization, befitting decorations cannot be officially awarded him in acknowledging this special service. Notwithstanding these disparaging reports Slade seems unconcerned, pleads not guilty, and pursues his labors with fidelity and good faith in the powers that have so long sustained him. Independent writing is readily obtained on slates brought by investigators. In some instances between two slates wrapped in paper, securely tied and placed on the floor where the owner was requested to place his feet upon them, or on a chair when he would sit on the slates while the writing was being produced. Many representatives of the press availed themselves of the opportunity to witness the phenomena on being invited, though some declined. Up to the present time their promised reports, with a few exceptions, have not appeared.

During the last month a gentleman from Scotland, member of the Psychical Research Society, has been having a series of sittings at which some interesting results were obtained. As he intends publishing I will not particularize further than to say he sat with Slade for materialization when forms appeared, and independent voices were heard, no cabinet being used.

At the few sittings given for this phase of the phenomena there was evidently a marked improvement at each succeeding one from the first when only dim outlines of the form could be seen; the features being quite distinct at the last which was held Wednesday evening, June 23d.
J. S. SMITHSON.
21, Rue Beaunoy, Paris, June 23, 1886.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 17, 1886.

Social Purity—Moral Education.

There is a grand and strong movement setting in for social purity and moral education. For such a movement there is sore need. Crimes against women, abuses by drunken husbands, outrageous assaults on tender children, the sale of the innocents to be led like lambs to worse than slaughter, are signs of the peril that comes when passion rules. Physiological education is needed and moral education with it. An intelligent sense of the sanctity of womanhood, the divinity of motherhood, the beauty of marital fidelity and the nobleness of chaste self-control and self-reverence, must take the place of degrading weakness and selfish crime. Licentiousness and intemperance are twin demons, growing by what they feed on, and women must help in the warfare against them. She is coming nobly to the rescue. All along the line from London to Chicago and beyond, she is setting with man for social purity.

In *The Philanthropist* for June we find mention of the fourth annual meeting of the London Moral Reform Union, at which a resolution was moved by Mr. Shean in regard to Sir Charles Dilke and supported by Dr. Elizabeth Blackwell, that "it is a grave public scandal that any man should be permitted to occupy an honorable position who, upon any grounds whatever, allows himself to be accused in a public court of justice, in the course of proceedings to which he is himself a party, of gross and disgusting and criminal immorality, and does not at once seize the opportunity afforded of meeting the accusation with his own solemn denial, and offering himself for cross examination."

The British Contagious Diseases Act is repeated, a result of the persistent efforts of English men and women eminent in good works, as well as in ability and earnestness. The fourth Triennial Congress of International Federation for the abolition of State Regulation of Vice, (which so-called regulation implies the licensing of prostitution) was held in London early this month, with Aaron M. Powell and Mrs. Anna R. Powell as delegates from New York. The awful traffic in young girls for immoral purposes has reached across the ocean to our very doors, and a New York Society for the suppression of vice has adopted this timely

MEMORIAL.

To the United States Senate and House of Representatives.

Whereas, a Quebec telegram of the 16th ult., widely published says:

"Wholesale trading in young and innocent girls for the purpose of prostitution has come to the notice of the authorities."

"Agents from disreputable houses in the large cities in the United States have been in the habit of coming here and have ingratiated themselves with young women and got them to go to the United States where they are drawn into a life of infamy."

"The trade has been carried on to an alarming extent, sometimes as many as fifteen girls being shipped in a week." The telegram adds: "The police authorities and clergy held a consultation to-day over the abduction of two young women to Chicago by a female, who intends to dispose of them for immoral purposes. The girls left by the Grand Trunk railway on Monday night, and every attempt was made to arrest the woman within the Canadian line. The American consul has been consulted, and an important letter has been drafted for the British consul at Washington."

"It is stated that over fifty girls have been sent to one Chicago house within a year," therefore your memorialists, the New York Committee for the Prevention of State Regulation of Vice, respectfully and earnestly ask that you will duly provide for, and cause to be made, a thorough official inquiry concerning this alleged international traffic in girls for immoral purposes, and take such action as may be found necessary to speedily and effectually abolish it.

AARON M. POWELL, Vice.
EMILY BLACKWELL, M. D., President.
ANNA RICE POWELL, Secretary.
ELIZABETH GAY, Treasurer.

New York, May 22, 1886.

Like memorials might well pour into Washington from all over the land. The Iowa legislature has taken a short step forward by raising the "age of consent" of girls from ten to twelve years, while other like bodies are discussing this grave question, and the Massachusetts legislature

shamefully refuses, thus far, to change its old and bad laws. The last time, probably, that the noble wife of Wendell Phillips ever wrote her name was to sign a petition to the legislature for right action on this matter, and over one hundred and fifty such petitions have been sent to the blind and stubborn legislators of the Old Bay State.

The *Northwestern News* at Dayton, while "grateful for so much" (or little) that the Iowa legislature has done, says:

New a female child must be twelve years old before her male protector can legally get her consent to outrage her person, blast her life, ruin her character, degrade her honor, and forever place her on the role of perpetual social ostracism from which there is no hope of redemption with perfect safety to himself. Every mother who knows of this law feels outraged in the person of her child.

The tide of feeling is rising, and men in public places must heed it or be swept into oblivion by its angry surges. There may well be most righteous indignation at such statements as these by a Paris special correspondent of the *London Sentinel*, and that indignation will increase, and alarm be mingled with it, when we know that like crime against innocent girlhood prevails in Quebec and New York.

The *Sentinel* writer says:

The general fact that there are persons in Paris who for some £20 will procure, at two or three days notice, a respectable young English girl for any debauchee or house of prostitution that may give them an order, is a fact of general acceptance among persons who are acquainted with life in Paris in its immoral aspects. In a great many instances they are perfectly innocent and pure, and have been lured to that fate by the most villainous wiles and stratagems, by having been promised respectable and profitable employment.

Mrs. Elizabeth Powell Bond, Sunday speaker of the Cosmian Society at Florence, Mass., lately gave an excellent address on Moral Purity, and Frances E. Willard lately spoke admirably in this city on the same subject. Fanny H. Carr writes from Camden, N. J., to the *Philanthropist* on the need of family education as follows:

Ten years experience as a temperance speaker, as well as in evangelistic work, have given me exceptional opportunities for observing the moral questions and perils of the hour, and the result is that I have had what friends call a concern for the rising generation.

There are certain neighborhoods in our own State (I say it with sorrow) concerning which one can give a plain unvarnished statement, the narrator's reputation for veracity would likely be challenged. Thoughtful and conscientious matrons, residents of the same, have told your correspondent of a state of things simply appalling.

Perhaps it is easier to diagnose a disease than to intelligently apply the remedy, but certainly the careful attention of parents, teachers, and guardians must be called to the urgent need of leaving no stone unturned to remedy the evil and to arouse the young to a wholesome moral sentiment.

Let this work go on, strong in the united efforts of the best women and the best men. Startling exposures of crime in high places, as well as in low, indignant protests, the abolition of old abuses and the framing of better laws, physiological and moral education, spiritual culture, the supremacy of enlightened will over the senses,—all are needed to uplift the present generation and to people a ripper world with coming men and women who shall be mutual helpmeets, loving and wise, tender, true and chaste.

Materialization.

A. S. Hayward has a very sensible article in a late number of the *Banner of Light* on materialization. He asserts that the only difficulty to-day seems to be to know where deception begins and ends in what is alleged to be spirit form manifestations. He claims that cabinets and darkness do not necessarily denote fraud and deception; but without question deception can be more readily accomplished in the dark than in the broad day light; still all that takes place in the dark should not be set down as fraud, even if the matter under consideration be spirit manifestations. Doubtless darkness often adds to the power of a physical nature, utilized by invisible spirit identities.

Mr. Hayward alludes to the phenomena produced in the presence of Mr. A. M. Hix, 535 East 5th street, South Boston, Mass. Mr. Hix has been connected with or employed in two of the Massachusetts State Institutions, and his father is highly connected with a sectarian church in Maine—the man being above and beyond practicing deception upon his neighbors and friends in such a sacred and important matter as the return of departed spirits through his organism. He sits down with his friends and relatives in his parlor, with the lights extinguished, leaving the room in total darkness. A tea-bell is placed on the table, also a fan; and while the persons who compose the séance continuously hold one another's hands, the fan will be passed about the circle, and generally all present will be fanned; also the bell will be taken about the room and placed upon the sitters' heads, or placed on their laps, or rung about in the room in answer to questions, while Mr. Hix asserts that he is unconscious all the time, and knows nothing whatever concerning that which has taken place during the séance. Mr. Hix often gives wonderful tests while entranced, and full-sized hands are placed upon the heads of the sitters.

Mr. Hayward concludes by saying: "Let us be satisfied, if need be, with few manifestations, if we cannot get more, but let us also be sure that those we witness are wrought by exorcised spirits, and not accomplished by tricks having their source in spirits yet clothed in habiliments of flesh."

The *Journal* gladly grants all that its friend Hayward asserts as to the good character of Mr. Hix, but gently suggests that for the purposes of science, the moral character of the medium cannot be admitted as a factor in finally determining the nature of physical manifestations; and Dr. H. will no doubt readily grant this. We are glad to see such sensible views as Dr. Hayward incorporates in his communication, appearing in the columns of our esteemed contemporary.

Celia Logan on D. D. Home.

Celia Logan has an article in the *New York World*, on the life of that remarkable medium, D. D. Home, in which she endeavors to cast a dark shade over his character, and impugn the motives that actuated him during his eventful career in this country and in Europe. She gives some points, however, in his life, which show that he was a most remarkable personage. She goes on to say that an orphan boy, Home was brought from Scotland to the United States by an aunt who in vain tried to make a farmer of him. One day when he was about fourteen years of age he was sharply reprimanded by his aunt for not going to work in the field as directed. He excused himself on the ground that he had seen and been in communication with the spirit of a playmate whose death had greatly affected him. Strongly imbued, as the Scotch mostly are, with a high respect for second sight and everything pertaining to be supernatural, the aunt unhesitatingly credited his statement. He would, the writer claims, tell the story of how he lay lounging on his bed one hot afternoon, thinking what he could say to his aunt to excuse his absence when suddenly the spirit of his departed friend rose before him and made plain and clear his future life-work.

Early manhood found the willful peaniless and barefoot boy, a full-fledged medium, with money enough to try his fate in other lands than ours. He aimed high, his mark being naturally Louis Napoleon. Home had two sittings with him. Marvellous were the events said to have occurred in these occasions. Home himself told Miss Logan (she claims) that Louis, Eugénie and several dignitaries of the court were present each time. The first time the sitting accorded him was not long enough to do more than to materialize a few spirit flowers—one of which struck the Empress full in the face and greatly alarmed her. A few shadow forms appeared, which the Emperor said he recognized as relatives of his.

At the next sitting Home said he was in full power and a number of disembodied spirits were materialized. They formed a circle around the Emperor to his evident amazement and terror. He recognized and called his mother by name. Suddenly they all vanished, and one solitary figure appeared, and advanced to the Emperor. He was dressed as the pictures of the Little Corporal, and was easily recognized as Napoleon I.

Louis turned white, but, with trembling lips, managed to utter the words:

"My fate?"

In the same tone in which a person in life would speak the reply was given, only low and impressive: "Like mine—discrowned and death in exile."

As the spirit spoke he placed both hands on his nephew's shoulders.

Louis fell back in his chair as if about to faint. With a moan the Empress swooned, the spirit form vanished, and in the alarm and confusion of resuscitating Eugénie, Home was hurried from the Tuilleries, nor could any entreaty of the medium ever induce their Majesties to admit him to their presence again.

After going on in that favorable strain with reference to the mediumistic achievements of Home, Miss Logan then lashes him fiercely, and closes by saying:

"In the metropolis, where he had achieved his most splendid triumphs, Home was loudly and publicly proclaimed an impostor and a swindler. Former friends passed him without recognition, and those who, once credulous believers in his power, stigmatized him as the Cagliostro of the nineteenth century. Never robust, for years afterwards he languished in obscurity, and has at last expired at a comparatively early age, almost unknown to the present generation."

Hundreds of investigators throughout the world who were brought in contact with Mr. Home, and who had an opportunity of witnessing the remarkable phenomena given through his mediumship, will wonder how the author of the above could have been so utterly regardless of truth, in making such a statement and thereby slandering the dead. The eminent scientist, Prof. Wm. Crookes, of England, adds his testimony in favor of Mr. Home. After the most careful and critical investigation of his mediumship he says:

"Of all the persons endowed with a powerful development of Psychic force, and who have been termed mediums, upon quite another theory of its origin, Mr. Daniel Duguid Home is the most remarkable. Among the remarkable phenomena which occur under Mr. Home's influence, the most striking, as well as the most easily tested with scientific accuracy are—(1) the alteration of the weight of bodies, and (2) the playing of tunes on musical instruments (generally an accordion, for convenience of portability) without any direct human intervention, under conditions rendering contact or connection with the keys impossible. Not until I had witnessed these facts some half-dozen times, and scrutinized them with all the critical acumen I possess, did I become convinced of their objective reality. Still desiring to place the matter beyond a shadow of doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific enquirers, these phenomena could be submitted to crucial experiments."

The testimony of such an eminent scientist, based on actual experiments with Home himself, far outweighs the snarling vituperation and condemnation of Miss Logan. The *Banner of Light*, alluding to a cablegram to the *Philadelphia Times*, wherein it is asserted that the manifestations purporting to come through the mediumship of Home, were simply the result of trickery, says:

"A most outrageous falsehood than this was never flashed over the wires. The instrument used for its transmission under the Atlantic may well be called the false-telegraph. The volume of 'Incidents' cited above are filled with unimpeachable and unimpeachable testimonies to facts which admit of no such exposure, nor do we believe it had ever been attempted, as regards the more important of them. We put the statement on record in this connection as a proof of the infamy which the bigoted opponents of Spiritualism are ready to incur in the name of clearing the progress. But the truth is mighty, and will prevail."

The *Springfield Republican* says:

The *Religio-Philosophical Journal* says that the late medium Home was in sympathy with its

course, as "representative of that class who desire to see a glorious cause divested of the charlatan and fraud that have so long infested it." This all very well, but the R. P. J. should not omit to state that Home was regarded by most outsiders as merely the cleverest charlatan and fraud of them all.

The *Globe*, Toronto, Ont., the *Chicago Herald*, and other papers have also published articles impugning the life and work of Mr. Home, which have no foundation only in the mind of the novelist. The *Republican* is too wise a paper not to know how little value in idle rumor and the romancing of Dr. Ham- lies. In the verdict of "most outlanders" in this instance. The evidence on which "most outlanders" unfriendly to the claims of Spiritualism make up their judgment, is derived from such unconscionable opponents as Dr. W. A. Hammond, who was cashiered while Surgeon General, and who, in the opinion of so kind and tender hearted a man as Abraham Lincoln, ought to have been shot. Prof. John Fiske is not above using the opinions of Hammond as facts in his attempt to belittle Spiritualism, and it is not unlikely that it is through this channel the *Republican* draws its information. If the *Republican* writer will carefully and candidly study both sides of this case he will agree with us that Home has been grossly maligned. So sure are we of this that we agree to pay him liberally for the time spent if he does not alter his present opinion.

Does the *Republican* consider the vindictive assaults made upon itself by office-seekers, party whippers-in and disgruntled politicians, the kind of testimony on which the next generation should base its opinions of an independent, out-spoken newspaper? Hardly.

Teachings of Prominent Ministers on Last Sunday.

Last Sunday Judge Charles I. Scofield, who is at present presiding in one of the Circuit Courts here, occupied the pulpit of the Central Christian Church. The Judge's theology is of the rigidly orthodox pattern, and not a sentence of his discourse would have been challenged by the most pertinacious Puritan or Covenanters of history. Selecting as his subject the story of man's temptation and fall in the Garden of Eden, the Judge sketched the entire plan of salvation right down to the crucifixion and resurrection of Jesus, and proved from Scripture that Christ was the Messiah of prophecy who would crush the seed of the serpent. He would probably, if he had lived during the Salem witchcraft, been in favor of hanging all those accused of being witches.

"The Roman Catholic Church" was the subject chosen by the Rev. C. S. Blackwell of the Central Christian Church for his discourse, which was the first of a series of Sunday evening lectures on the leading denominations. He said that historically the Roman Catholic Church had the oldest organization, but he denied its claim of antiquity—that it could trace its organization back to Christ and the apostles; it was not possible to trace it back to a more remote period than 300 years after the life of Christ.

The pulpit at the Fourth Baptist church was filled by Rev. I. W. Reid, of Rock Island, who preached a sermon, taking his text from the following passage of scripture: "Be ye therefore perfect." The preacher said that after man had wandered far away from the divine law God loved him and gave his son to help man to bridge the chasm and bring God to man and man to God. It was possible for us to attain a perfect state. Before the fall man was in a state of holiness. After the fall he was in a state of death. Therefore there was a necessity for bringing man back. This was the work of Christ. His sermon was intensely orthodox.

Rev. Madison C. Peters, of Philadelphia, preached at Plymouth Congregational church. His text was: Thy word is truth (John xvii. 17). The discourse was in effect a defense of the bible as the inspired work of its forty writers. Mr. Peters believed in the genuineness of the bible because all the languages if traced to their source, would be found to have their origin in the Hebrew tongue, the language in which the bible was first written. But while the human language and the world's chronology were positive attestations of the truth of the bible, there were other facts which strengthened the proof and rendered it more certain, and foremost among these was the wonderful accuracy with which the word of God confirmed the universal history as narrated by others.

The Fools are not All Dead Yet.

It appears from the *Chicago dailies* that Maria Schurt, aged thirty-five, and in good circumstances, resident of North Wells street, went not long since to a Mrs. Sorup, female clairvoyant, and entered into negotiations to secure a spouse by mystic means. The pretended medium labored diligently with the "spirits," and by gradual assessments secured ninety dollars from her client. Miss Schurt obeyed all instructions faithfully. She went to Graceland Cemetery and to other burying grounds night after night, and spat upon twelve graves while she uttered the Lord's prayer backwards. She unraveled woolen socks and buried the yarn in the back yard with a paper on which her desires were inscribed. She killed a black cat and tasted its blood while she mumbled some fetich jargon. She went through all the incantations and voodoo performances as instructed, and one day when she called on Mrs. Sorup, she was led into a darkened chamber and told to pray. In the midst of her devotions, a door flew open and exposed an adjoining chamber, in which a man sat with his head bowed and his arms folded. Mrs. Sorup entered and

informed Miss Schurt that this man was the husband for whom she had prayed, sent to her by the mysterious powers which control the fates and destinies. Miss Schurt was overjoyed and readily accepted her given spouse. She lived with him as his wife for six weeks. She went to Justice Barker and swore out warrants against the man and the woman for conspiracy and obtaining money under false pretences. The man, whose name is Philip Leonard, an expressman, was arrested and gave bail. Mrs. Sorup has not yet been caught.

Married to the Mother of His Soul.

To the Editor of the *Religio-Philosophical Journal*:

As a sequel to my announcement last week, that Mrs. George Chalmers had procured a divorce from her late husband on the grounds of desertion, I have now to state that a few days ago the marriage of Mr. Chalmers and Anna Kimball took place in San Francisco. I learn that the youthful George and the septagenarian Anna disdained to invoke the aid of a minister or of a legal functionary to tie the knot, but the two married themselves.

WM. EMMETTE COLEMAN.

In August, 1884, an impeccable, disgruntled individual who had at different times in his career imagined himself a Methodist, a Unitarian, and a Maternalist, strayed into Cassadaga Camp, and almost in the twinkling of an eye became an enthusiastic Spiritualist. In a day or two he had mastered the whole stupendous subject, phenomena and all, and was ready to expound it from the pulpit—for money. He also found there a white-haired adventurer, against whom he was repeatedly warned by an officer of the camp and others. But he had experienced a change of heart too many times to be fooled by these would-be friends, and gave the blasphemous creature the title of "Mother of my Soul."

Escorted by this new recruit to his family circle, Chalmers—that is his name—soon after went through the ordeal of qualifying as a Theosophist. Later on, both he and his soul-mother were expelled from the Theosophical Society for cause.

Although the *JOURNAL* was soundly berated at the time by some zealous Spiritualists for not exulting over the accession of so brilliant a genius, its judgment has since been confirmed, and the versatile preacher is now tabooed by Spiritualists.

The American public will learn with pleasure that Chalmers is to take the mother of his soul to New Zealand; and it is to be hoped they will find a congenial home some where in the earthquake region of that far-off land. Sulphurous odors and clouds of ash-dust will give them the proper environment.

GENERAL ITEMS.

Mrs. Maud E. Lord spent a couple of days in Chicago, last week, on her way from Wisconsin to Malone, New York.

Dr. H. H. Jackson, Cincinnati, Ohio, paid us a call last week. The Doctor is looking well.

Col. Blood, once the husband of Victoria Woodhull, passed to spirit life lately in South Africa.

Mr. John McDougall of New Orleans, La., called at this office a few days since en route to the Northern summer resorts.

Geo. H. Brooks started East last week to fill engagements in Ohio and New York. During his absence he intends to visit his native home.

Pettibone, the travelling swindler, who was caught at his tricks in the *JOURNAL* office, was in Cincinnati a few days ago, plying his old game.

Mrs. J. Anson Shepard, the well-known lecturer, is in Oakland, Cal., where she is recuperating her health. She will spend some time in California.

The *Theosophist* for June is received, and we are prepared to fill orders at 50 cents a copy. Back numbers can be supplied at the same price.

Mrs. M. C. Wilson, the Magnetic Healer, who has had a successful practice in Chicago, is now located at the Siloam Mineral Springs, near Clayton, Ill.

Dr. S. D. Bowler of Kansas City, has gone to California for a brief visit. We commend Dr. B. to the Spiritualists of Los Angeles, San Diego, San Francisco and other points he may visit.

Dr. J. C. Hoffman, Jefferson, Wis., has issued a ten page circular containing words of encouragement and good cheer from ex-opium eaters to their former comrades in addiction. It will be sent free to any one applying to the doctor.

It is said that, not long ago, the notorious Rev. Joseph Cook visited Tecumseh, Neb. The statement is made that he was very rude and ungentlemanly towards the citizens there, and the *Tecumseh Journal* declares that should "he ever visit our town again, he would either conduct himself as becomes a gentleman, pay a fine, or go to jail."

L'Ere Nouvelle is "the monthly organ of the League of Spiritual Instruction." It is published at Bordeaux. The following is from the third number: "The journals of the Department of Haute de Vienne have been publishing narratives of 'singular occurrences' at the farm-house, La Chabronil, near Limoges. Loud noises, accompanied by movements of furniture, begin regularly at nine P. M. and end as regularly at three A. M. Numerous visitors come, to the further annoyance of the inmates, and are loud in the expression of their divers opinions about the cause. One imitated the noises made by beating the door with his stick, when this was wrenched from his hand and thrown to a great distance, to his dismay."

The House bill pensioning ex-soldiers and ex-sailors of the Mexican War passed the Senate last Monday.

Next week we shall publish an article from the pen of the Duchesse de Pomar of Paris, France, treating of the life and work of D. L. Home.

Dr. J. H. Rhodes will have a news stand at the Parkland, Pa., camp meeting this year. The RELIGIO-PHILOSOPHICAL JOURNAL will be for sale and Dr. Rhodes will take subscriptions for it.

"Dr." J. Madison Allen's Harmonial Colony at Ancors, N. J., has broken up. Misgovernment, starvation and constitutional disease combined to settle the business, and on Monday last the law officers finished it.

W. R. Colby, claiming to be a medium for materialization and independent slate writing, is now in San Francisco. The JOURNAL of May 2, 1885, gave a brief biography of this trickster and common liar. He is a sharp one and may possibly have some medial power, but is an untrustworthy character and to be avoided.

A fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. All subscriptions should be sent to *The Index*, 44 Boylston street, Boston, Mass.

E. P. Powell, writing to the *Independent* on the bird question, says: "Our crops are suffering from an increase of insects. The apple crop is not less than one-half ruined. Our trees are frequently defoliated. It is probable that our country would be absolutely reduced to a desert in a few years if the birds were wholly destroyed. Few people are aware how close the fight is between the insects and man for the possession of the world. Our bread, as well as our summer joys and our poetry, is dependent on bird life. The insect-eaters are largely the singers."

On Monday, July 5th, the Spiritualists' camp meeting in Oakland, Cal., closed after a successful season of a month. President Amos Adams Jr. highly praised for his able management. Besides W. J. Colville, the regular speaker, the following persons delivered lectures: Judge E. S. Holbrook, Hon. I. C. Steele, J. J. Owen, editor of the *Golden Gate*, Mrs. S. Seal, John Allyn, Dr. W. W. McKaig (formerly a Unitarian minister), Dr. T. B. Taylor, Rev. Mr. Ravellin (late a Baptist minister), Prof. Whipple, Mrs. E. L. Watson, Mrs. E. F. McKinley, Mrs. A. M. Seales, and others.

The United Society of Spiritualists, of Chicago, held an opening meeting in their new hall, 116 and 118 Fifth avenue, last Sunday, July 11th. Their President delivered an instructive discourse on "Spiritualism as a Mind Cure," after which several remarkable tests of spirit presence were given. The society raised enough money by subscription to pay half of their annual rent. The new hall in which the society meets is in the Mall Building, and has been richly furnished and decorated. It is in every respect the finest hall that any spiritual society has ever met in, in this city. Meetings are held each Sunday from 2 to 5 o'clock, P. M., at which the seats and services are free.

Dr. J. K. Bailey spoke at Auburn, N. Y., a lecture and séance—May 20th and 21st; Moravia, N. Y., 23d; Waverly, N. Y., 30th; Penn Yan, N. Y., June 6th; Jamesburg, N. Y., on the Labor Problem, June 17th; Newark, N. J., 20th; Bridgeport, Conn., 25th; New Haven, Conn., 27th; Waterbury, Conn., 28th; Bristol, Conn., July 1st; New Britain, Conn., 2d; attended the annual picnic of the Spiritualists' Association, at Poquonoc, Conn., 3d; at Hartford, Conn., July 7th. He expects to remain at home during the balance of July and the month of August, but will respond to calls for lectures, and treat the sick, in person or by letter. Address him at Box 123, Scranton, Pa.

The headquarters of the National Legislative Committee of the Knights of Labor, in Washington, D. C., is being flooded with petitions from local assemblies to be presented to Congress urging action upon the measures named in the recent list submitted by the National Committee. Petitions received July 3rd, bore about fifty thousand signatures in the aggregate. These petitions are alike in form, having been printed and distributed to the local assemblies for signatures, but many of them are accompanied by letters of the most vigorous sort. Ralph Beaumont, chairman of the legislative committee, declares it to be the purpose of the knights to test the sense of Congress on the measures named, and to find out whether the politicians mean to pass measures for relief of the people; and whether the right of petitioners is to be respected. Mr. Beaumont expects to present to Congress within a few days, similar petitions bearing at least one million signatures. The papers from some of the Western States are said by the local assemblies forwarding them to bear the names of entire communities, not alone of the Knights of Labor.

The *Union Signal* is one of the leading temperance papers of this country. Wherever it is taken it makes a deep and lasting impression. Those who have it in charge may be found "at home" in their new and commodious quarters, 161 LaSalle street. The *Signal* says: "Until May 1, The *Union Signal* had its local habitation entirely on the sixth floor. Now its belongings are scattered, its composing room remaining on the sixth floor, the business and editorial rooms being on the third floor, and the press and shipping rooms

in the basement, speaking tubes and telephones bringing them into close connection. Visitors, come first to the business room, open the door of 46, and you are in a busy place. At the desk opposite the door sits Mr. Hall, studying out the plans which are bringing such success to our beloved W. T. P. A. In the opposite corner is the desk of our faithful bookkeeper, Miss Ruby I. Gilbert, who is also recording secretary of the Illinois W. C. T. U. Midway between sits 'our Agnes,' Miss Spensley, who for nearly four years has been the guardian of our subscription list." The *Signal* is the special organ of the National Woman's Christian Temperance Union, and is controlled exclusively by women. They have made it a great success and are worthy of all praise, for the work in which they are engaged is a noble one.

The society of United Spiritualists have leased a pleasant and convenient hall at 116 and 118-5th avenue, near Madison street, on second floor, and hereafter will hold regular services every Sunday at 2:30 P. M., consisting of lecture, conference and tests. The services will be conducted by Dr. J. H. Randall, residing at 78 Seeley ave., the President of the society.

A few days ago J. J. Morse, the trance lecturer, met his brother C. E. Morse, whom he had not seen for twenty six years. He had served as a Captain in the U. S. Army.

Spiritualist Camp and Grove Meetings.

Spiritualists are beginning to be well supplied with camp and grove meetings, as the following list testifies:

The tenth camp meeting at Onset Bay, Mass., commenced its sessions July 11th, and closes Aug. 29th.

The New England Spiritualist Camp Meeting Association will hold its 13th annual meeting at Lake Pleasant, Montague, Mass., commencing July 31st, and closing Sept. 1st.

The third annual camp meeting will be held on Lookout Mountain near Chattanooga, Tenn., from Aug. 1st to Aug. 30th.

The camp meeting at Queen City Park, Vt., commences Aug. 17th, and closes Sept. 23d.

The Connecticut Spiritualist Camp Meeting Association commenced its sessions July 8th, and will close Sept. 8th.—at Niantic, Ct.

The Snapee Lake, N. H., camp meeting commences Aug. 1st, and closes Sept. 1st.

The Mississippi Valley Spiritualist Association holds its fourth annual camp meeting at Mount Pleasant Park, Clinton, Iowa, commencing August 4th, and continuing one month.

The Spiritualists of South-West Michigan will hold their camp meeting at Lake Cora near Paw Paw, commencing Aug. 5th, and closing the 9th.

The Cassadaga Lake, N. Y., camp meeting commences July 31st and closes Aug. 30th.

The grove meeting at Temple Heights Northport, Me., commences Aug. 14th and closes the 22nd.

The Cape Cod camp meeting at Ocean Grove, Harwich, Mass., was opened July 11th and will be closed on the 25th.

The Solomon Valley, Kan., camp meeting commences Sept. 3d and continues ten days.

The camp meeting heretofore held at Neshaminy Falls (was opened at Parkland, Pa., July 15th and will close Sept. 5th.

Independent Slate-Writing.

To the Editor of the *Religio-Philosophical Journal*

Some three years since I narrated in your columns some rather remarkable experiences I had had in investigating phenomena through the mediumship of Mr. A. H. Phillips, whose loss to the cause is so much regretted by many who remember the very interesting and convincing manifestations that came through him, together with his unimpeached honesty and frank, courteous and thoroughly satisfactory manner in dealing with skeptics and investigators. I have recently had some equally interesting results from sittings with Dr. Henry Rogers, the independent slate-writing medium of this city, that resembled those received through Mr. Phillips. One experiment in particular furnished absolutely overwhelming proof of the fact of independent slate-writing; and although equally positive evidence of the same thing has been received by others and placed upon record, so long as the great majority of people continue to deny the reality of this very convincing form of spirit manifestation, fresh proofs will not be without value. The experiment which I wish now to chronicle for the benefit of others, was different from the usual slate-writing séance in that it resulted in my receiving the writing upon plates that I had carefully wrapped up in paper and securely tied with strong twine before bringing them to the house of the medium, and that were not at any time in possession of the latter, and remained unopened until the end of the séance, when I found the writing upon one of them. I had long desired to obtain the writing in this way, knowing that my skeptical friends would find it difficult to reconcile such an occurrence with the common belief of trickery upon the part of the medium. A previous attempt, having the same object, made by me some years since had failed, even with the medium Mr. Phillips, the cause of the failure, as stated by the controlling spirit being the anxiety of the medium in regard to it. When I proposed a trial of this kind to Dr. Rogers I found him very willing to undertake it. Before bringing my slates to him for the experiment I assured myself that they were entirely clean, placed a crumb of slate pencil between them, wrapped them up in heavy brown paper and tied them fast with strong twine, fastening the same with a peculiar hard knot of my own device. Upon arriving at the rooms of Dr. Rogers I seated myself at a table opposite to him, our four hands resting on the package on the table which contained the slates. The medium soon became entranced and "Eman," his spirit guide, said he was glad that the experiment had been proposed, and inasmuch as he perceived that the suggestion proceeded from a good motive and a sincere desire to have the truth established he would endeavor to make it a success. Three preparatory sittings, three or four days apart, were necessary; but of course upon leaving

each time I took the slates with me. Upon coming the fourth time, and while seated at the table in broad daylight precisely as above described, we heard a peculiar sound within the package upon the table as of writing upon slate with a piece of wood. Presently we were told by means of writing through the medium's hand, to open the slates, and upon doing so we found a message of sixteen words written in a clear, bold hand. I ought to say that I opened the package myself, and in doing so untied the peculiar knot which I have mentioned. Finding this knot undisturbed only served to make assurance doubly sure. I was very careful throughout the experiment, the slates never left my possession, and between the séances were under lock and key in my own desk.

Besides the experiment above described, I have frequently received the slate writing through Dr. Rogers in the more ordinary way, namely upon slates lying on the table and in full view during the whole period of the séance. Upon one occasion the writing came between two slates that had been placed upon the globe on a gas fixture five feet from either the medium or myself. In all these cases the phenomena came in a clear and unmistakable manner, every opportunity for inspection being furnished; sometimes the hands of the medium as well as mine rested upon the slates, sometimes they were held by me exclusively—in short, every assurance of the honesty of the medium was given that could be asked for by any reasonable being.

I should fail to convey a correct impression of Dr. Rogers' mediumship if I left it to be inferred that bare phenomena were all that could be derived therefrom. In the course of the sittings, names and allusions to circumstances were given that were well recognized by me, but which must have been wholly outside the knowledge of the medium. In conjunction with his wife, who is an excellent clairvoyant, I received from Dr. Rogers a very valuable test of spirit identity, which greatly fortified my belief in Spiritualism. The lady described as present a spirit, and said that he announced himself by a certain title, which, in connection with the description, caused me to recognize him. She said further that the spirit held something in his hand that looked like a piece of jewelry and mentioned one of my relatives. She was unable to see just what the article was. I failed to understand, but suggested that the spirit inform Dr. Rogers' guide what particular article it was. The guide, in order that he might convey the information to me by writing. Thereupon Dr. Rogers wrote: "He says it is a scarf pin and that I will know about it." Upon inquiry I found that the person referred to had purchased a scarf pin to present to the individual whose spirit thus communicated, but that the latter had passed to spirit life before opportunity had offered for such presentation. And I had never received information before that any such gift had been intended.

I earnestly hope that the health and powers of Dr. Rogers will continue in order that that present promise of notable service to the cause from his mediumship may be fully realized.

A. A. HEALY.
New York, June 30, 1886.

Notes from the Pacific Coast.

Erratum Corrected.—The Oakland Camp meeting—Illness of Mrs. E. L. Watson—Divorce of George Chalmey.

To the Editor of the *Religio-Philosophical Journal*:
I was sorry to see that, in that portion of my article in the JOURNAL of June 25th upon the Hindu Adam and Eve, which refers to Mr. Samuel P. Putnam's poem of *Adam and Heva*, the printers have, in a number of instances inserted *Adima* instead of *Adam*. As I made the point that Mr. Putnam had, without warrant, changed the name "*Adima*" to "*Adam*," to render the resemblance closer to the Hebrew *Adam*, it reads queerly and inaptly to have the name of Mr. Putnam's book appear over and over as "*Adima*." It is presumed that the printers, having seen the word "*Adima*," so often in the earlier portions of the article, supposed that it should be the same to the end.

The Spiritualist Camp meeting at Oakland, Cal., is a big success. Sunday after Sunday the attendance becomes larger and larger, hundreds being unable to secure seats in the tent in which the exercises are conducted. I am told that there has been much interest manifested in the lectures by a number of the more substantial and intelligent residents of Oakland and San Francisco, including many who never attended Spiritual gatherings previously. The result of the camp-meeting has been to give considerable impetus to the investigation of the claims of Spiritualism among thinking men and women of the community. The finest oratory and ready improvisations of Mr. W. J. Colville have attracted marked attention. Some of his lectures have been for the most part, very good; of others, such as those upon re-incarnation, the Egyptian pyramids and sphinx, etc., so far as truth and common sense are concerned, the least said of them the better for the orator. It is to be regretted that Mr. Colville's lectures, attractive to the masses as they are, should be such heterogeneous mixtures of sense and nonsense, fact and fable, science and nonsense. Commingled with the good attending them, they are productive of much harm, owing to the many serious errors of doctrine and of fact inculcated thereby, and the extraordinary manner, in which he distorts and mangles the truths of science, philosophy, history, literature, etc.

Mr. Colville is expected to lecture in the Temple in San Francisco in July and August.—the camp-meeting closing July 4th.
I am sorry to have to state that Mrs. E. L. Watson is in bad health, necessitating it is feared her absence from the platform for a protracted period. It is to be regretted that the inspiring, elevating lectures of Mrs. Watson, which are free from the doctrinal absurdities and the scientific misstatements with which Mr. Colville's lectures teem, should give place to the latter, with their load of mysticism, idealism and error.

It is worthy of note, that not long since the wife of Mr. George Chalmey, the theosophical quasi-gnostic and cher ami of Anna Kimball, obtained a divorce from her erratic spouse on the ground of desertion. On dit, that George and Anna will soon depart for a lecturing tour in Australia, whitherward it is said Mr. Colville will turn his steps at no distant day.
WM. KIMMETTE COLEMAN,
Presidio of San Francisco, Cal.

General News.

Lord Salisbury has proposed to Lord Hartington the formation of a coalition ministry, with a platform of local government for Ireland, Scotland, England, and the empowering of rural laborers to acquire small holdings of land. Such a ministry would include Mr. Goschen, Sir Henry James, and the Duke of Argyll.—Turkey has paid to Russia another installment of £50,000 on the war

indemnity, and has authorized Russian torpedo-boats to pass the Dardanelles on their way to Odessa.—Carlisle D. Graham, of Buffalo, went through the whirlpool at Niagara, last Sunday, in an oak barrel seven feet long, ballasted with cast-iron and a sandbag. He made the trip from the cantilever bridge to Lewiston, seven miles, in half an hour. On reaching the whirlpool he opened the man-hole and put out his hand, but concluded to be swept along until picked up by a boat.—In the jail at Ann Arbor, Michigan, after confessing the perpetration of a murder, a man from New Mexico hanged himself in his cell with a rope cut from a hammock. Officers from Socorro are supposed to be on the way to claim him.—Levi R. Reese, treasurer of the Knights of Labor at Fort Worth, Texas, has been arrested for embezzling funds sent there to relieve sufferers by the strike.—M. J. Haley, a special agent of the general land office, seized a lumber-yard at Fort Keogh, for the unlawful cutting of timber on government land. He was promptly arrested under the territorial statutes, and will be prosecuted by the ablest lawyers in that region.—The Illinois Central road is about to build a branch to Helena, Arkansas, from Sardis or Yazoo City.—For the first Sunday since the Chicago strike began, the Lake Shore road carried on its work without incident, moving two thousand car-loads of freight, even delivering a train at Packington, there have been fears of the wrecking of an engine in the turn-table at the round-house, where armed guards are steadily kept.—The Idaho Central railroad, designed to connect the Oregon Short line with the Northern Pacific, has been incorporated by Edward Dickinson, of Denver, with a capital stock of \$1,000,000.—A telegram from Fort Keogh reports a temperature of 110 degrees in the shade; with the grass curling up on the ranges.—Secretary Bayard has requested Representative Boutelle to obtain full statements of the driving of American vessels from Canadian fisheries, in order that the British minister may again be addressed on the subject.—A mason from Texas, who was discharged from work on a church at Springfield, Ohio, revenged himself by doing \$500 damage late Saturday evening.—Eighty Arkansas convicts at work in a brick yard, near Pine Bluff, made a dash for liberty, and three of them were killed by the guards.—Paul H. Hayne, the southern poet, was buried last Sunday, at Augusta, Georgia. An impressive funeral oration was delivered by Bishop Beckwith.

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The Grand Old Man—A Leader.

Up Alma's hill the Esquig went.
A boy! but terribly intent;
His should be foremost of the flags.
Through he and it were shot to rags.
He looked round only once, to find
The men a moment lagged behind.
"Bring back the colors to them!" cried
The Colonel. But the lad replied,
"No! I lead you up the men who lag.
And bring them forward to the flag!"
So far ahead our Esquig leads
The laggards tell us he succeeds.
He could not stay the fight to say
Our victory lies the onward way.
"Bring back the colors to the rear
For those who fight the battle there!"
No! no! far forward he stands fast.
First with the colors, to the last.
No cry of laggards will be heard:
A leader's duty is to lead.
—Gerald Massey in *London News*.

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Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS.

Winnebago.

BY T. D. CURTIS.

From the hunting grounds of earth-life,
To the fields of spirit-birth life,
On a mission that is worth life,
Winnebago labors well,
Giving messages of gladness
To the mourners in their sadness,
Breaking through the mists of madness
Hanging o'er them like a spell.

By no selfish motive driven,
But repeating what is given,
Many sombre clouds are riven
By the fully-spoken word;
And the souls in spirit-prison,
Have from earth's bondage risen,
Like a transcendent vision,
When the freeing truth was heard.

Skeptics with derisive feeling,
All their inwardness revealing
By the arts of their concealing,
Soon their vain conceptions change;
While their dreams of dark collusion
Bring upon themselves confusion,
And they leave with the conclusion,
"There is something very strange!"

But the humble, earnest seeker
Meets a friendly, pleasant speaker,
And the timid soul is meeked,
Once o'er him a welcome find;
And they need not be believers,
But they must not be deceivers,
Nor of falsehood's web the weavers,
But the true in heart and mind.

Standing at the misty portal,
Just within the realm immortal,
Winnebago will support all
Who aspire the truth to know;
It is there he fills his mission,
Helping on the great transition,
Through which, in sincere contrition,
Every nascent world must go.

May his robes of snowy whiteness,
Warp and woof of fleecy lightness,
Bathed in hues of rainbow brightness
Show to all who may behold,
By their elements of beauty,
And their eloquence so mute, he
Never swayed from his duty,
Nor from honor's pathway strode.

Like an arrow in his feetness,
As the flowers exhale their sweetness,
May the glory of completeness
Hang around him like a veil,
And his rays, through his endeavor,
When the line of earth he sever,
Lead the train of progress ever,
On the never-ending trail.

* Control of Mrs. Sarah F. DeWolf, 523 Madison
Street, Chicago.

The Christianity of God.

No public utterance called forth by the recent grave disturbance in the relations between capital and labor has received so certain to command such profound and general attention as the pastoral letter addressed by Bishop Henry C. Potter of the diocese of New York. Alike by its source and by its tenor it is a memorable avowal of sympathy and faith. An eloquent appeal for the revival of the communistic sentiments, if not the communistic practices, of primitive Christianity was least to be expected from a Church, which is the official of the Anglican Establishment, and which, like its parent communion, has a special attraction for people of social consideration and wealth. Nor is it improper to add that among the clerical members of the Protestant Episcopal body the former rector of Grace Church, which has been popularly regarded as a shrine of Mammon, might have been singled out by the casual observer as most likely to prove the advocate of labor in the bitter struggle through which civilized society everywhere is now obliged to pass.

Dr. Potter is far from approving the oppressive or violent methods by which certain labor organizations have tried to enforce their will on the whole wage-earning community, as well as on the wage payers. Neither is he prepared to demand either practicable or desirable the application to a vast and complex population of the principle of absolute community of property, which undoubtedly prevailed among the early converts to Christianity when the religion of Jesus clung most closely and devoutly to the precepts of its founder. Dr. Potter does not go so far as the Russian religious and social reformer, Count Leo Tolstoy, but he draws very near to him in his firm conviction and deliberate assurance that society must be reorganized until it reflects the lessons of the Sermon on the Mount far more faithfully than now. He recognizes and declares that this cannot be done by almsgiving, for the eleemosynary palliatives have been tried and failed. He tells the representatives of organized capital that the fundamental doctrines of their political economy have been tested by the touchstone of Christ's teachings and found wanting, and that their vaunted principle of supply and demand must be radically modified before its relentless gorges are immovably fastened upon the lives and hopes of men. No longer by the followers of Jesus should the iron law of wages be accepted and enforced. Men that call themselves Christians should concede to wage earners a larger share of the product of labor than accrues to them under the pitiless conditions which array organized capital against disarmed and competing workers.

But for the fundamental change in the relations of employers and employed which he pronounces indispensable to the safety of the State, Dr. Potter would call into action none of those regulative agencies of violence and persecution which generate resistance and defeat their end. He would recall the pulpit to its duty and all public teachers to their mission; he would set in motion every influence by which opinion can be leavened through and through with that spirit of all-penetrating benignity and brotherhood which ought to animate every honest follower of Christ. With public opinion thus inspired, no revolution would be needed to bring about a welcome change in the direction of equality in agricultural, commercial, and social conditions. Legislation would speedily obey the impulse of sympathy and kindness.

Of this Christian Socialism, this effort to transmute the State with the fraternal sentiments of primitive Christianity, Bishop Potter is the first eminent and eloquent exponent in this country. By the noble aspirations expressed in his pastoral letter he has ranked himself with such men as Lammstein in France, as Bishop von Ketteler, in Germany, as Count Leo Tolstoy in Russia, and as Frederick Maurice and St. George Miry in England.

"And when Jesus heard it, He said unto him, One thing thou lackest yet; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and follow me. But when he heard these things, he became exceeding sorrowful; for he was very rich. And Jesus, seeing him, said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye than for a rich man to enter into the kingdom of God. And they that heard it said: Then who can be saved? But He said, The things which are impossible with men are possible with God. And Peter said, Lo, we have left our own and followed Thee. And He said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life."—New York Sun.

An Open Letter.

WM. EMMETT COLEMAN—Esteemed Friend: I am now in my 80th year, and do not expect to tarry here very much longer. I have had some difference with you, but my admiration of you as a scholar (far ahead of myself) and an honest man (which Pope says is the noblest work of God) is almost boundless. When I see your name I never fail to read your work, and never fail to say to myself, "I am carrying a point. I am at this time led to make these remarks by the perusal of your article, 'Alleged Hindu Legend,' in the RELIGIO-PHILOSOPHICAL JOURNAL. I am very respectfully yours,"

B. L. KADE.

Umbrellas as Factors in Religion.

To the Editor of the Religio-Philosophical Journal:

The London Standard Review has a very suggestive article on "Umbrellas in Religion," an abstract of which we give, in order to draw a lesson therefrom. It appears from the historical examination of this subject that the umbrella is properly a remnant of solar worship, and it is only the degeneracy of later times, and especially the leveling and democratic spirit of Europe, which has debased it to the paltry use of keeping one's self dry, and with a few ancient persons, not on that account to be accused of sun-worship or Sabianism, because of warding off the fierce rays of the sun. The robust people of old times did not want to be protected from sun or rain. They were too hardy and too much inclined to do nothing unless they could not avoid it to care for the elements. If there was a very heavy tropical shower, they simply got under shelter. The primitive farmer rather liked being wet than otherwise, because he had to be in the field. Umbrellas are not, therefore, necessarily a sign of the degeneracy of the human race, though superficial observers might think them so. The Siamese work, the "Thal Chang," gives us the correct notion of their proper origin. "The expression San Kouang," (the three brilliant things), says the learned author, "designates the sun, the moon, and the stars. The world is dominated by the command of the world by the command of the Lord of the heavens, and disseminate their beneficent rays into all parts of the universe. To point the finger suddenly at them is a grave breach of respect and merits grievous punishment." Here, then, we have the true first notion of the umbrella. Weak human nature is unable to govern its actions as to be uniformly mindful of the celestial powers. In the common affairs of life men are constantly pointing in all directions, and might inadvertently stare rudely at the moon, or the stars, or even the sun, though there is not so much danger of that. In order to protect themselves against such thoughtlessness, and moreover to avoid the danger of unseasonable actions and possibly disrespectful gestures in full view of the God of Day, the umbrella was invented. Consequently, when the article first came into use, it was most generally used in fine weather, when the sun was high in the heavens, and thus was most liable to be offended. In rainy weather the danger was not so serious, for the great luminous covered up his face in clouds as with a veil, and when it was not so necessary to guard against being rude to him. As a natural consequence, whenever it rained, the umbrellas were happy. In later days, skeptical people who did not scruple to speak disrespectfully of the sun, let alone the stars, found the parasol—in the etymological sense—convenient for keeping off the rain; and, when the pious-minded were lowering their umbrellas, these blasphemous workings unfurled theirs to shelter their sorry bodies. Hence the modern desecration of the ancient implement of worship.

The umbrella having a distinguished origin, it is not to be wondered at that in the East it is one of the chief royal insignia, and is guarded from being put to too common use by severe summary laws. In Africa it is not at all uncommon to find a tribe in possession of one umbrella only, and that umbrella the distinguishing mark of the King—his emblem of power. In fact, but in India, and especially in Indo-China, where Sabianism is not yet altogether dead, the umbrella is a very important State appearance, and the King of Burmah, as every one knows, is not only Lord of the White Umbrella, but of the umbrella-bearing chiefs. There is a very formidable etiquette of umbrellas. None but the King and the white elephant may have white ones. The King has eight of them, duly carried round about him, one seven feet or more across, and elevated on 12-foot poles. Englishmen who have unwarily expanded shades with white covers have expiated the heinousness of their offense by penance in the stocks, with nothing to shelter them from the avenging rays of the sun, mingled to unwelcome anger by the bad language the victims made use of on the occasion.

Thus we can observe the progress of superstition in the world through the instrumentality of the umbrella. The cross, too, has played its part in religious matters, and though no more sacred than a clod of earth, it is held in due reverence by thousands of people. The world, however, is gradually emancipating itself from all superstitious notions; it is slowly but surely crossing the threshold in which it has been sublimely held.

Chicago, Ill. E. R. S.

Independent Meetings in Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

During the last three Sundays of June a series of independent services in the Conservatory Hall, corner Bedford Ave. and Fulton St., as above, under the direction and ministry of Messrs. Howell and Morse, of England. A most cordial support, in money and sympathy, was extended towards the effort, and the results fully justified the confidence extended. Excellent attendances were secured, a most harmonious feeling was generated, and a memorable season was given to the enjoyment of the Spirit. Test mediums, fraternalists, gave their valuable services on Sunday mornings, and Messrs. Howell and Morse alternated in occupying the desk. An excellent concert was held on Monday evening, June 28th, which was tendered the gentlemen named above as a testimonial benefit in their behalf. At the close of the final Sunday evening service the following resolutions, moved by Hon. A. H. Bailey, and seconded by Capt. Martin, were unanimously and enthusiastically adopted by the audience:

Resolved, we desire to express our sense of the great pleasure and profit we have derived from the able, eloquent, logical and philosophical addresses delivered through the aforementioned earnest workers, and

Resolved, we desire to bear our sympathetic and hearty testimony in support of their having generously stepped in to assume the conduct and responsibility of these meetings, and to recall to the attention of the meetings of the First Society, as otherwise our meetings would have been terminated, be it therefore

Resolved, that we do extend to them our hearty and grateful thanks for their labor and ministry with us, and for us, commending them to Spiritualists everywhere as honest, earnest and able workers in the cause.

Resolved, that the name of John Slater, test medium, be included in these resolutions, in consideration of his fraternal assistance in freely placing his services at the disposal of the gentlemen in question, thereby contributing to the success of our late meetings.

Resolved, that a copy of these resolutions be sent to the prominent spiritual papers.

Winter Resort in Florida.

To the Editor of the Religio-Philosophical Journal:

Now while our northern friends are seeking cool retreats among the mountains or at the seashore, and prospective campers are getting their tents ready for Onset, Lake Pleasant, and the many other camp grounds, is a good time to settle the question of establishing winter resort in Southern Florida, where Spiritualists who wish to escape the severe cold of more northern regions, can have the benefit of lectures, spirit intercourse and such fraternal greetings as abound only among those who entertain a similar faith. Animated by a desire to inaugurate a movement that shall help to meet the pressing demand for something of this kind, the Spiritualists of Lake Helen, Orange City and vicinity, after due consideration have appointed G. W. Webster, of Lake Helen, and H. W. Chant and E. French, of Orange City, a committee to correspond with such parties as may be interested in the matter, and to take such preliminary measures as they think best calculated to promote the object in view. Beautiful grounds covered with tall pine trees and overlooking several small lakes have been selected. They are within a little less than a mile from the depot located at Lake Helen on the Blue Springs, Orange City and Atlantic R. R. In Volusia Co. Lake Helen is about five miles southeast from De Land, and the same distance from Orange City. The above named towns are well supplied with hotels and boarding places, and are near the railroad, and are easily accessible. Those intending to visit Florida this coming winter who may wish to add such an enterprise either by putting up cottages or by helping to raise funds for improving the grounds and putting up suitable buildings, are requested to correspond with the committee.

HELL.

To the Editor of the Religio-Philosophical Journal:

Can the world do without hell or the devil? Although the moral philosopher or metaphysician is entitled to say that this very domain can be disposed with the question of its existence, yet at that point of self-reliant intelligence so as to be able to dispense with this ancient bugbear? As an observer I am afraid it has not. It is true the revisors of the Bible have toned down hell from being a fiery, sulphurous, eternal place of torment, to that of Sheol, a place of darkness or the grave, thus depriving the poor devil of a fiery residence, but still allowing him full power and activity to mislead poor human creatures into all manner of wickedness.

The conception or invention of hell and the devil by whoever made was certainly severe treatment of poor, erring humanity; and before atonement and absolution were introduced, very harsh indeed. The discovery of these two benevolent compromises with an erring deity, were certainly God-like. By yielding to the efficacy of these two principles the greatest sinner could purchase remission for every species of transgression against the laws of humanity before his or her final leap into the inevitable—death, and could be launched into the realms of eternal bliss at once!

The immortal Jesus among his many obscure sayings at times expounded many self-evident truths. In one of his remarks to his disciples (Luke, chapter xviii, verse 21) he said: "Behold the kingdom of heaven is within you," which is recognized as true by every thinking man, thereby signifying that it is not only a realm or place, but a happy condition of mind. Hence it rationally follows that hell, its opposite, is also a condition of the mind, a state of torpor or unrest wherever the transgressor or subject chances to be located.

As one great reformer has extinguished hell as a locality, it invites our consideration as a condition of the conscious mind. This by all transgressors is easily and practically comprehended from the Wall Street banker and the convicted ex-warden to the person in the pulpit.

Now in regard to hell. There have been several methods invented to mitigate the prospective dread of hell to the self-convicted offender, viz., total absolution of faith in Jesus with the orthodox, and total absolution with the Catholics. The essence of the orthodox method may be summed up in the following beautiful stanza:

"Nothing either great or small
Remains for me to do,
Jesus died and paid it all,
Yes, every debt I owe!"

Absolution or the forgiveness of sins is still more pleasant in its operation than the consideration in one way and properly inculcated in its elastic faith, inasmuch as it not only sponges out spiritually, all our past transgressions, but gives us liberty to sin again until the next confessional, to be again absolved!

It is being entertained that if certainty of punishment succeeded transgressions, both physically and morally, and was duly enforced from childhood, our State and penitentiaries throughout this vast Republic would not be abiding armies of hardened criminals. But, perhaps, it is too much to expect much reform in crude human nature, charged as mankind is with so many inflammatory impulses to lead it astray.

As it is, the transgressors in our prisons, in exact proportion to the sensitiveness of their natures, exact the pangs of hell. The more sensually suffers in the deprivation of his liberty and animal enjoyments; the more intellectual or better informed and refined in addition thereto, the hell of shame and self-condemnation.

Brooklyn, L. I. D. BRUCK.

Personal Character.

BY THOMAS HARDING.

When we see character thus resting upon the two great pillars of humility and self-appreciation, we are apt to point it out as perfect, yet it must be but comparatively so. The highest point in character which is attainable in earth-life, must be but primary; this perfection is but the perfection of the acorn, which is but the seed from which shall grow the future oak; but we must possess the acorn or we can not grow an oak. I suppose the highest point in our education here is to graduate with the primary class, and to reconcile, in their degree, the external (which associates us with our fellows) with the internal (which associates us with the Eternal). If we succeed in acquiring a full and practical recognition of both, we shall then be in a condition to take the second degree when we enter the Spirit-world. But I do not expect that the time will ever come when there will not be a double experience; the outer and palpable, and the inner and mysterious. I suppose the highest exchange, so to speak, experiences the manifestations of "God" in his famous soul, as we do; for the All-perceiving is ever and everywhere the same.

The command "Come up higher," will never be issued in any sphere of life, present or future, until we are fit to bear it, or until we shall have reconciled contradictions and hushed contentions within ourselves. But what can be said of those who have not learned, even their primary lessons, who are still filled with vanity and self-deception, who have not acquired, nor tried to acquire, the first lessons of earth, and yet are prating about the higher spheres?

This is the school where primary lessons must be learned; this is the school of hard knocks and quick acquisition of introductory knowledge. It may be as hard to learn primary lessons "over there" as to learn secondary ones here, and it is possible that there are many in that higher sphere who are wishing and praying that they might be permitted to return, and yet are prating about the higher spheres; lessons which they had neglected when they had the opportunity.

IMPOSSIBILITIES. But impossibilities are demanded of me sometimes, by my critics, who rather satirically ask for definite information concerning a personal God or the latitude and longitude of heaven.

"Tell us about God?"

I reply: He is a universal atmosphere which permeates and sustains every plant, person and thing. He is a boundless ocean, rolling on and on, restlessly, forever.

You say: "Is he masculine?"

"He is neither masculine, feminine nor neuter, yet he is all three."

"Then he must be a principle."

"He is not a principle, merely, because he possesses overwhelming and sustaining power."

"Ah! You can't tell us about God; you may perceive your incompleteness."

"I confess I! I can not! but in this I am like every other human creature!"

"Then how am I to know that such a being exists?"

"My brother, search for him in your own soul and see."

"But how am I to search?"

"By schooling yourself in humility and doing unto others as you would have them do to you."

Sargis, Mich.

New Spiritualist Society.

To the Editor of the Religio-Philosophical Journal:

In my last letter I informed you in regard to the organization and progress of the West Pioneer Union, a society formed for the purpose of investigating Spiritualism as taught in your valuable journal. The society is steadily increasing in numbers and efficiency. At the last election Rue P. Lamb was chosen President and Corresponding Secretary. On the sixth day of June, under the auspices of the West Pioneer Union, we organized another society, styled the "First Society of Spiritualists of Muskegon County." This organization elected H. S. Lamb, representative at large. Rev. Mr. Lamb designed purchasing a tract of land on the shores of a beautiful lake at the "County Seat," Lake City, Muskegon County, Mich., and establish a permanent camp-ground for Spiritualists. The Rev. E. Lamb, O. Lamb, lecturing in Muskegon and adjoining counties, and will occasionally travel as far as Chicago and points in Indiana when called upon to lecture or organize new societies. I will keep the readers of the JOURNAL posted in regard to branch societies organized.

RUE P. LAMB, Cor. Sec'y.

G. E. W. SHEKAR—writes: It would be an irreparable loss to me to be deprived of the JOURNAL, for it is the "Bread of Heaven" to me. I can not say that I am a technical Spiritualist; yet under the guidance of the JOURNAL, the way has become much clearer to me, and though I lack what so many of you claim to have, though palpable of the continuity of life, yet I am no longer as any terrors for me, as it did when I was in the clutch of dogmatic theology.

Spiritualism in Champaign, Ill.

To the Editor of the Religio-Philosophical Journal:

Mrs. Edith R. Nickles, trance speaker and platform test medium, who for several weeks has been working for the promulgation of spiritual truths with the youth of this society, which meets at Martine's Hall, Twenty-second street and Indiana Avenue, in this city, visited Champaign, Ill., on Saturday, June 26th. On the evening of her arrival she gave a séance in the parlors of Dr. W. F. Bishop, to some twenty persons. On Sunday afternoon and evening the parlors were crowded with some of Champaign's first citizens, ladies and gentlemen, to hear the spiritual truths which were given through the organism of this gifted sensitive. After each lecture, tests, many and varied, were given to each one present. So much interest was manifested in hearing the controls of this medium's lecture that a hall was employed for Monday evening, June 28th, and Mrs. Nickles invited to lecture. The subject, "Spiritualism, its Aims, and Objects," was given by the editor of the Champaign Daily Gazette. The editor, Mr. Dunlop, a non-believer in Spiritualism, gives the following account of the lecture in the Gazette of June 29th, of which we give a synopsis:

The hall was packed full Monday night to listen to the lecture on Spiritualism by Mrs. Edith R. Nickles, of New York City. There were some devoted believers, some on the ragged edge, many who came merely to see the show, and more skeptics. The lecturer was taken possession of by some man spirit, who devoted nearly an hour to telling what Spiritualism is. So far as we were able to gather from the lectures that the medium has given, the creed amounts to about this:—There is no such place as heaven where streets are paved with gold, and an awful being on a white throne who sits and judges impartially. Neither is there any place of endless punishment for sins committed on this earth. We are not dependent upon any other person, man or god, for our salvation. No parent, no matter what his religious belief, thinks there is a place of punishment for his own child. It is always his neighbor who does not do as he does, who we simply leave the body, and the spirit exists in this atmosphere and sees all that is done, just as in life. Spirits try to help those living. A person who is good in life, and who does all that is possible for his fellow man, is living in a manner to inherit the greatest satisfaction in the other life. The only commandment to observe is to do unto others as you would that they should do unto you. That the lady who acted as the medium did so under some controlling impulse other than her own, is beyond any question of doubt. That there is something more than humbug in the claim that a person in a clairvoyant state can tell one of things past and things to come, is no longer disputed by savants who have made the subject a study; but where the power comes from, we can not tell. It is easy enough to say that it comes from the spirits, but it is quite another thing to prove it. So far as we can find out there is nothing repulsive in the doctrine taught, which is to obey the dictates of your own conscience, do right, set an example for others to follow, and you will, when you go to the other side, be enabled to enjoy all the rewards possible.

After the lecture the medium's Indian maiden control, "Sunflower," took possession, and going among the audience, she gave over one hundred tests, all of which were recognized. This visit of Mrs. Nickles to Champaign has awakened an interest which will result in a course of lectures being established in Champaign during the coming fall.

Champaign, Ill.

Spirit Power Exemplified.

To the Editor of the Religio-Philosophical Journal:

For some days it has been noised around in spiritualistic circles in Springfield that a certain young man of this city had been enabled by the assistance of the spirits to find important documents necessary for the securing of an enormous fortune coming to certain descendants of this county. The Springfield Globe-Republican in its issue of the 10th inst., solves the mystery. According to the article in the Globe-Republican the young man who found the document is Mr. James Ludlow, an employee of the Springfield Malleable Iron Company in the foundry department. He is an enthusiastic Spiritualist, and has clairvoyant gifts of an exceptional nature. It seems that the record of a certain marriage was necessary to secure the possession of a large fortune, estimated at between \$2,000,000 to \$3,000,000 to the heirs, who reside in Clark county. In no way could the record be found. At last Mr. Ludlow came to hear of it, and consented to try and find the missing paper. How he succeeded is told in his own words: "I arrived in Philadelphia June 2nd, and in ten days had accomplished my mission. I was directed to find a certain marriage certificate and succeeded in doing so by the exercise of my clairvoyant powers. Arrived in Philadelphia I put myself in communication with the Spirit-world and saw the missing record as plainly as I see you. I discovered in my mind's eye that it was in an obscure institution called the Associated Charities Library on Chestnut Street. I went there and inquired for the books in which marriage certificates were kept, and a librarian asked me what volume I wanted and I told him the one between 1760 and 1800. He threw down several antique and musty volumes and in one of them I discovered the confirmation that the parties were married February 10th, 1770. I turned my information over to the counsel of my employers and we will soon get a settlement of the case." Mr. Ludlow returned to his office in Clark county on June 2nd. Mr. Ludlow was granted leave to go to Philadelphia by his employers, on which occasion he discovered the marriage certificate. The case involves lands and city property in Philadelphia and also in Ireland, and the document which was required was the marriage certificate of Joseph Alston and Mary Barry. It is said that the eighth child of the property will present the young man with \$100,000 as soon as he is awarded to them by the courts. The case has been in the Eastern courts for some time and could not be settled owing to the absence of the marriage certificate.

Springfield, Ohio.

The Death of a Young Man in New Orleans Laid to Voodoo Incantations.

The coroner held an autopsy over the body of Henry Forchier, who died lately, the supposed victim of voodoo incantations and charms. The Forchiers are of German origin, but like some white persons in Louisiana, believers in voodooism. When the young man was taken sick a regular doctor was called in to attend him, but he continued to grow worse. His father insisted that the sickness, which was of a mysterious character, was due to voodooism, and a mulatto, Glendon Grand, son of the famous voodoo queen, Marie Levan, and himself a practitioner of voodoo medicine, was called in. Glendon diagnosed the case and declared the young man had been charmed under his direction. The door was torn up, and a grid, or voodoo charm, stuck full of needles was found buried there. He at once began his system of treatment, and the young man appeared on the road to recovery, when he suddenly passed away. The case had attracted a great deal of attention, and large crowds collected around the Forchier residence to see the man who had been voodooed. When a student died Glendon was arrested, charged with murder and locked up to await an autopsy. This was made to-day, and shows that the death of Forchier was due to Bright's disease; but two-thirds of the negroes in New Orleans and some of the whites are convinced that the voodoo grid did it. Glendon says he has been practicing voodoo medicine for over twenty years and numbers many whites as well as negroes among his patients. The matter has called attention to the large number of voodoo and quack doctors practicing among the negroes and poor whites of this city, and the board of health will try to break up their practice.—Ex.

A tramp asked for something to eat at a restaurant in Mattson, Ill. The cook offered to give him two dozen fried eggs if he would eat them all. The tramp agreed, and he ate them all. After having eaten twenty-one eggs, a last of bread and some sardines, he fell asleep.

A Colorado cowboy was recently bitten on the finger by a rattlesnake. He tried to drink whisky as fast as possible, and had swallowed a gallon before it had the slightest effect on him. Then it began to get into the work, and the rattlesnake poison had no show. But the cowboy came near dying just the same.

American Society of Microscopists.

The working session of the American Society of Microscopists to be held at Chautauque, N. Y., will commence at 8 P. M., August 11th. At that hour Prof. D. S. Kellogg, of Buffalo, N. Y., and Prof. T. B. Stowell, of Cortland, N. Y., will command a boat and accompanied by those interested will start on a dredging expedition on Chautauque Lake. Wednesday evening will be devoted exclusively to photography in its application to microscopy, under the direction of Hon. J. D. Cox, of Ohio, assisted by W. H. Vansney, of Philadelphia. Thursday afternoon will be set apart for two sessions in microscopical technology. At this early date a complete programme cannot be given, but Prof. C. H. Stowell, of Michigan University, will give special methods of pathological investigation, and Prof. Louis Reed Stowell, of the same university, will give practical illustration of the best methods of detecting adulterations in foods and medicines. Lucien Howe, M. D., of Buffalo, N. Y., S. M. Mosser, M. D., President of the San Francisco Microscopical Society, and others, will cultivate bacteria, show where and how to find them, and how to preserve for future examination. Dr. Lester Curtis, of Chicago, will inject a rat and prepare it for the microscope; Prof. A. Y. Moore, M. D., of Cleveland, will show the effect of chlorine on objectives, and C. M. Forbes, Esq., of Buffalo, N. Y., will give a practical demonstration, and also much of value to the legal profession. Many other eminent microscopists, equally expert with those named, will assist. "Some will cut, stain, and mount vegetable and animal sections; clean, mount, and arrange diatoms, make cells, cements, reagents, etc., while others will test objectives, measure angles of aperture, or do other microscopical work."

Somnambulism.

To the Editor of the Religio-Philosophical Journal:

Who can explain the mysterious nature of somnambulism? Philosophers in all ages of the world have attempted to do so, but have signally failed. As for the cause, we have in the *Globe-Democrat*, like insanity, somnambulism may be the result of various tendencies and sentiments of its victim. Thus a case is reported of a Carthusian monk who was remarkable for his candor and honesty while awake, but became a thief, robber, and plunderer of the dead when he walked in his sleep, and this, unfortunately, occurred almost every night. A pious clergyman became a genuine kleptomaniac in his sleep; on one occasion he even plundered his own church. A case occurred in Maine, some years ago, in which the tendency was to suicide. Watchers had to be employed to prevent him carrying out this idea, which did not occur while he was awake. One night he escaped from his attendants, who soon heard an outcry from a neighboring pasture. On investigation it was found, suspected by a rope from the limb of a tree. When cast down he was found unhurt, as he had tied the rope to his feet instead of to his neck.

Whatever acts the somnambulist commits are, necessarily, the outcome of the prevailing ideas, which may be true or false. Sometimes there is a confused condition of mind on awaking suddenly, especially after great physical fatigue, which has been called "sleep-drunkness." In this a prominent name is carried out in action. Thus, an individual having to stay over night in a place infested with robbers, one watched while the other slept. The sleeper dreamed he was being pursued, and shot his friend through the heart on being suddenly aroused. St. Louis, Mo. A. B.

Notes and Extracts on Miscellaneous Subjects.

There are 16,000 colored school teachers in the South.

There are about eight thousand registered cattle brands in Montana.

Cheap prices for wool are crowding out the sheep raisers in Maine.

In one British regiment 106 men have died in the past two months in the Sudan.

An old man's prayer that his house should burn was answered after his death at Carthage, Tenn.

An East Jordan, Mich., man is accused of hanging out a sign reading, "Know Your Sides for Sale."

A school for training nurses is to be established in Japan under charge of a lady from Boston.

It has been demonstrated at Pittsburgh that for broiling meats natural gas has not proved a success.

In Germany, if false information is given to a newspaper reporter he can collect damages of its author.

A beautiful white blacksnake has been captured near Jewell, Md. It is six feet long and as white as milk.

The Pekin, Ill., girl who was winner in a chewing gum contest weighed her jaws 6,000 times in 60 minutes.

Over one hundred works written within the last century have placed the time for the beginning of the millennium between 1885 and 1890.

A lot of dairy cows have recently been shipped from San Francisco to China, where the natives are turning their attention to the dairy business.

Mrs. Rose Merklehoff, aged thirty-seven years, of Williamsburg, N. Y., gave birth to a male child which had whiskers fully half an inch in length on the sides of his face. The child only lived three hours.

The German newspapers state that startling experiments have been made at Berlin with a new description of shell, charged with gun cotton, which produces most extraordinary results. No kind of defensive works, no matter how solid, it is stated, are capable of resisting a projectile.

Mrs. Burchar's parrot was sitting in the open window at Kankakee, Ill., when a hawk swooped down on it. The two fell to the earth and a sharp fight followed, in which the hawk found he had his match. The parrot as he fought called for help, and Mrs. Burchar came to the rescue of her pet with a pole and masher and mashed the hawk. The parrot was none the worse for wear, and said at once,

(Continued from First Page.)

fallen in some things to-night. We must not expect to do just as we wish at all times! We will try and do better. Good-night, Mrs. L. Good-night, Harry. Julian and I will accompany you home.

Thus ended a most remarkable and one of the most satisfactory séances yet recorded, from the fact that all skeptical doubts as to the handling and using the trumpet by the invisible hands are put at rest, for the reason that our eyes saw it float above the room, our ears heard the voices of invisible beings speak through it in language unmistakable in character and identity. Our hands and body felt the gentle touch. Must we—can we—deny the revelations, and close our eyes to the revealed truth? If so, upon what ground—what basis? No scientific theory can disprove it; no religious teaching can deny it. If so, all religious creeds must deny the truths of that grand old book, the Bible. It is authority for the communion of spirits with mortals. The people of the world are in better condition, state and intelligence—more fitted in every relation to receive spirits, converse with them and act with them, than they were in the days when the Bible was written. The promise of Jesus Christ is being fulfilled daily in our midst. The revealed truth is within our grasp. Let us seize it and appropriate it to our life.

Cincinnati, Ohio. APPARITOR.

SCIENTIFIC NESCIENCE Of Trance Speakers Illustrated.

W. J. Colville on Geology, Archaeology, Paleontology, etc.

BY WM. EMMETTE COLEMAN.

The State Spiritual Camp Meeting at Oakland, Cal., which opened June 6th, has been very successful, the tent accommodations provided having been too small to seat the large audiences in attendance upon the platform exercises. I am pleased to state that the more disreputable classes of alleged mediums have been excluded from the grounds, none of the materializing harpies being present. So far the camp has been well and creditably conducted by Mr. Amos Adams, the Vice-President of the Association, and master of exercises. The principal attraction has been the lectures and question-answerings of Mr. W. J. Colville, and his ready improvisation and fluency of speech have rendered him very popular. Were it not that Mr. Colville mixes up so much error with the truth in his ministrations, misleading the people, and also imposing upon them by a pretense of erudition and wisdom in his addresses, which he does not really possess, I should rejoice in his success. As it is, I am sorry that the people are misled by his pleasing oratory into mistaking nonsense for sense, and pretentious ignorance for scholarly knowledge. A large part of what he says is destitute of value, and is calculated to do much harm to genuine truth. I am sorry, therefore, to learn that he has taken the Temple in San Francisco during July and perhaps August. It is a pity that the platform devoted to the pure and beneficent ministrations of Mrs. E. L. Watson should be made use of for the ventilation of re-incarnation, pyramid and sphinx absurdities, metaphysical healing, kabbalism, the hermetic philosophy, transcendentalism, mysticism, idealism, occultism, theosophy, and all the other occult sciences of Mr. Colville, including the innumerable historical, scientific, and literary blunders with which his glib utterances teem.

Mr. Colville is obeying Iago's injunction: "Put money in thy purse." He has a class at the camp grounds of nearly a hundred, who pay him \$5.00 each for a series of lessons in "Metaphysical Healing." I am glad to see that Dr. Dean Clark has been visiting in the RELIGIO-PHILOSOPHICAL JOURNAL and other papers, the absurdities and worthlessness of this "Metaphysical Healing" and the various other theories of Mind-cure with which the public are being humbugged and swindled. Notwithstanding their worthlessness and demoralizing tendencies, Mr. Colville and the other teachers continue to rake in the dollars, and no doubt they will continue to do so, so long as they can find people foolish enough to pay them. The conscientiousness of receiving these funds from the credulous is not very apparent.

The following critique upon a recent lecture of Mr. Colville, made a few slight changes, was originally written for possible insertion in the San Francisco Golden Gate, but the editor deemed it not best to publish it just now; he did not think it polite to publish anything that would weaken the people's valuation of Mr. Colville's inspiration or endanger the success of the camp meeting.

It is a well-known fact that when trance speakers of meagre literary and scientific culture venture to deal in their lectures with matters of a scientific, historical, or literary character, they are sure to fall into multitudinous blunders and make the most ludicrous mistakes; and in no one has this been more often or more completely exemplified than in the case of W. J. Colville. I have been examining Mr. Colville's published utterances for a number of years, and scientifically speaking, his lectures and answers to questions have been replete with error, misstatement, nonsense, and absurdity. On Sunday evening, June 13th, I heard him deliver quite an interesting and fluent address upon Evolution, much of which was pertinent, well digested, and clearly and forcibly presented. The value of the lectures was however lessened by its many scientific blunders, and by the liberal admixture with the truth of mystic idealism, derived largely from so-called cabalistic lore and the Hermetic philosophy, none of which really has any foundation in rational truth.

I distinctly heard Mr. Colville twice say, on this occasion that Steele's *Fourteen Weeks in Geology* divided geological time into six periods, namely, primary, secondary, tertiary, the age of reptiles, the age of mammals, and the age of man, these six corresponding to the six days of creation in the first chapter of Genesis. He also said that various other eminent geologists have divided the geological history of the earth into six periods. I must confess my surprise at hearing such extraordinary statements, the first one especially, made to an intelligent audience. As I have had a copy of Steele's work for nearly ten years, and as I have studied the works of the principal geologists of America and Europe, examining the new works as issued, I was positively sure that neither Steele nor any other geologist could possibly have made such a preposterous division of geologic time as the six eras above specified. The veriest tyro in geology could never make so grossly absurd a statement. The mind that gave it utterance had no conception what he was talking about. He had copied hold of certain technical terms in geology, and used them without any definite

idea of what those terms really signified,—as I shall plainly show.

In truth, the antiquated classification of the geologic strata and of geologic time into primary, secondary and tertiary is no longer followed by geologists, and in their stead have become substituted (1) paleozoic, (2) mesozoic, and (3) cenozoic or kainozoic. The terms "primary" and "secondary" are no longer used as a rule, but the "tertiary" is retained as a subdivision of the cenozoic era. Steele's book has no primary, secondary, and tertiary eras, but divides geologic time into the three periods of paleozoic, mesozoic and cenozoic. He subdivides the first of these three into three minor periods, these three with the one period each of the latter two grand divisions making in all five periods, as

1. Silurian age (Age of mollusks).
2. Devonian age (Age of fishes).
3. Carboniferous age (Age of coal-plants).

II. MESOZOIC TIME.

4. Age of reptiles.

III. CENOZOIC TIME.

5. Age of Mammals.

(See pages 96, 97.)

Steele nowhere has six divisions, but, as above, three grand periods subdivided into five "ages."

The absurdity of having an age of reptiles and an age of mammals following the tertiary is evident from this: The secondary period is in reality the same as the age of reptiles, and the tertiary period is identical with the age of mammals; in each case, they are two names for the same thing. According to the inspired (?) erudition of Mr. Colville, the age of reptiles succeeds the tertiary period, while, according to geology, the tertiary period (or age of mammals) succeeds the age of reptiles. According to the illuminated Colville, the age of mammals is two ages after the tertiary period; according to geology, the age of mammals and the tertiary period are simultaneous,—the age of mammals and the tertiary period being the same thing. According to Colville, the age of man is three periods subsequent to the tertiary period; according to geology, it is the next following period,—and some geologists and paleontologists think that man first appeared on earth during the tertiary period. It is impossible, geologically speaking, to utter anything more absurd or silly than the statement that the age of reptiles and that of mammals succeeded to the tertiary period. The person so asserting is ignorant of the first rudiments of geology. This is a characteristic specimen of the rubbish, scientific, historical, and literary, that Mr. Colville has been giving forth for a number of years.

Mr. C. further misrepresented Mr. Steele by saying that he posited an age of man, a sixth age, after the age of mammals, when, in truth, he has no separate age of man in his work,—his age of mammals including the time during which man has been on the earth.

A large and excellent picture of Professor Wm. Denton, the noted Spiritualist geologist, adorns the platform from which Mr. Colville delivered his address in Evolution. What would Denton have said, had he been present and heard Colville twice asseverate that geologists divide time into primary, secondary, tertiary, reptiles, mammals, and man? We can imagine how he would have flayed alive, with his sarcasm and eloquence, this bearded youth, pretending to teach scientific truth, although devoid of the first glimmering of substantial information upon the subjects which he professes to treat. Prof. Denton conversed with me concerning Mr. Colville during his last visit to San Francisco prior to his journey to Australia. As nearly as I can recollect, his exact words on one occasion were these: "This young man Colville is delivering a vast amount of trash and rubbish in the East, which ought to be properly criticised and exposed." We all know what excellent work Prof. Denton did in pointing out the numerous errors, claiming to be scientific truth, in David's *Divine Revelations*, Mrs. Cora L. V. Richmond's lectures, etc., etc.; and had he lived and returned to America, it is possible that he would have been shown to the world in its true aspect.

Mr. Colville's avowed geologic time into six periods is scarcely borne out by the facts. I know of no geologist who makes such division. Lyell has four periods and four subdivisions; Dana has five periods and nine subdivisions; De Conté has five and fourteen, respectively; Page, four and eleven; Gekko, four and fifteen; De La Beche, three and thirteen; Winchell, five and thirteen; Nicholson, four and thirteen; Mantell, two and fifteen; Phillips, three and fourteen; Emmons, three and thirteen; Neilsen, four and fourteen; Bronghart, four; Ward, three; Conybeare, five; Macculloch, three; J. P. Smith, four and seventeen, and so on.

Mr. Colville's remarks implied a harmony between the six days of creation in Genesis and the supposed six periods in geology,—another fatal error of the young speaker.

Countless attempts have been made to reconcile the hopelessly discrepant accounts of these two,—the "irreconcilable records" as Prof. Denton denominated them; and each one of these differs from all others: they mutually destroy each other. It is retrogression instead of progress for a Spiritualist speaker to attempt to bolster up the reliability of the old Chaldean legend revamped by the Hebrews in the first chapter of Genesis.

Quite recently Mr. Gladstone, one of the ablest statesmen, but a weak theologian and scientist, in a controversy with Prof. Huxley, attempted to establish a harmony between Genesis and Science; but Huxley annihilated him,—overthrew his positions completely. Mr. Colville, should cease to attempt the impossible, and leave the harmonization of all the utterly discrepant accounts that have been made, that of Mr. Colville caps the climax of absurdity and nescience; namely, the six days of Genesis correspond to the six geologic periods, primary, secondary, tertiary, reptiles, mammals, man. Probably nothing so wildly ludicrous as this has ever before been seriously introduced relative to this matter!

Mr. Colville in the same lecture spoke favorably of Mr. Donnelly's books, *Atlantis and Egypt*, and said the facts concerning the continent of Atlantis, now sunk in the Atlantic ocean, that were contained in the *Alexandrian Library* were told to Solon by the Egyptians at the time of Plato. As Solon was born about B. C. 638 and died in the neighborhood of B. C. 560, and as the city of Alexandria in Egypt was not founded till B. C. 332, it follows that Solon was dead some 250 years before the *Alexandrian Library* was in existence. How, then, the Egyptians could have imparted to Solon the wisdom of the *Alexandrian Library* is something no one can tell, unaided by the accurate and clear-sighted inspiration of W. J. Colville! This is an average specimen of the historical misstatements of Mr. Colville.

Moreover Mr. Donnelly's two books are of no value scientifically, and have received no

scientific recognition. They are ingenious and interesting romances, that is all, full of absurdities and unreliable data and conclusions. To endorse such wild speculations and nonsensical theories as they contain, indicates that sound common sense is not an invariable characteristic of Mr. Colville's inspiration. There is no reliable evidence in existence that there ever was an Atlantis, or that the glacial epoch of our planet was caused by a comet striking the earth.

Mr. Colville also, in naming the ancient hieroglyphics and inscriptions which are now being discovered, mentioned the inscriptions on the "Ganges," in connection with those of Egypt and Central America, omitting all reference to those in Chaldea and Assyria. It is well known that the decipherment of the cuneiform tablets of Babylonian and Assyria is one of the most noteworthy and valuable achievements of our century,—this and the decipherment of the Egyptian hieroglyphics being the most remarkable and the most useful contributions to the nascent science of Paleography. To omit any reference thereto, and substitute therefor "the inscription on the Ganges," something unknown to the scientific world, is indicative of inspired ignorance indeed. What are "the inscriptions on the Ganges"? Who discovered them, who deciphered them, and what is their purport? I have been a close student for some time of Hindu archeology, including the recent explorations and discoveries, but I must confess my ignorance of the alleged Ganges inscriptions of so much importance to the world. Had Mr. Colville said "inscriptions on the 'Euphrates,'" he would have been correct, as that expression would cover the Assyrian-Babylonian decipherments.

Mr. Colville also gave a quasi-endorsement to the statement that the Navajos and other Western Indian tribes are the descendants of peoples more highly civilized than we are at the present day. Such an absurdity is not worthy of serious refutation. There is not the slightest evidence in the world for such a thing, but plenty of substantial evidence against it. There is not the least doubt that our present civilization far exceeds that of any past age in America or in the Old World; and it renders Spiritualism a laughing-stock for sensible people, to have such silly stuff as this, and all the rest of the same sort, given to the world as heavenly truth. It should be remarked that Mr. Colville called the Navajos, not by their correct name, pronounced Nav-a-hoes, but Nav-a-joes. Although he was so well acquainted with the past history of this tribe, he did not know that their name was Spanish, and that the J was sounded as in Spanish, like h in English. More inspired ignorance!

Mr. Colville has recently lectured at the camp meeting in favor of re-incarnation. Sensible Spiritualists scarcely need to be told that there is as much truth in what he teaches on re-incarnation, as in what he says about Steele's *Geology*, the *Alexandrian Library*, the Ganges inscriptions, Atlantis, and the Navajos; and that what he has said on these subjects is not a whit more absurd and ludicrously nonsensical, than his theories and alleged facts in sustenance of that detestable abomination, re-incarnation.

Presidio of San Francisco, Cal.

The Social Position as It Is.

NO. 2.

BY CHARLES DAWBARN.

Civilization means a curbing of habits, propensities and instincts that belong to savage or solitary life. It is a matter of life and death to society that the individual should be compelled to regulate his life so as to subserve not the interests of the greatest number, but the true interest of the men, women and children who constitute the one national whole. I use that word "compelled" deliberately, for the average man never willingly relinquishes the power to domineer and tyrannize. Our national life of to-day is marked by inequalities which mean extremes of poverty on the one hand, and of wealth upon the other; but with the vast masses of our countrymen living honorable lives of fruitful toil favorable to the attainment of the highest type of manhood yet reached upon earth.

The socialist leader gathers his followers from the ranks of poverty and degradation, which necessarily includes ignorance. We have already seen that nature's grandest forces are all unknown to ignorance, as the desperate savage, born of civilization, naturally believes the "lamp post" remedy for his ills is the only one possible. He is not yet out of the "push and pull" era of savage manhood, and does not dream of any cause for his troubles, but that which he sees; nor can he conceive of a possible remedy save by brute retaliation.

It is a fact that society looks kindly upon great wealth, and counts its possessor as in some respects superior to common mortals. Now what does great wealth imply? Does it mean superior industry? The wage-toller everywhere will tell you, "nay." Does it mean a higher manhood? I speak a well-known truth when I reply that the true nobility of self sacrifice marks the cottage home and the tenement far oftener than the palace of the merchant prince. Does it mean a grander intellect? It seems to me that the world's great thinkers and truth seekers count wealth as of less consequence than knowledge; and that our greatest benefactors stand like Michael Faraday, "too busy to make money." Are we to understand that because the citizen who has achieved competence is worthy of honor, therefore the millionaire is a yet greater blessing to society? I trow not. Indeed, I believe and propose to prove that the man who holds in his right hand the bread for ten thousand, is by so much a foe to the true interests of society to-day, and a deadly enemy for to-morrow, and I claim that it is only through dishonest or ignorant legislation that an American citizen has ever been suffered to climb to any such position of terrible vantage over his fellows. But we must remember that the causes and coming effects of this terrific inequality do not lie upon the surface. Any figures I may use in this or succeeding articles I take from published reports of speeches by some of our most prominent citizens. But I use them only as figures, standing myself absolutely independent of any political party.

The first great fact we notice is that of our population; there are a little over 18,000,000 bread winners, earning incomes out of which themselves and families are supported, and out of which all savings must be made. Suppose we ascertain the average incomes throughout our country, out of which taxes must be paid and savings effected, and see if there is to be any provision for life's vicissitudes and the feebleness of old age.

We find first 16,000,000 workers of all classes whose average income is less than \$300 a year; that is to say, under one dollar for each day's labor. Next we notice 2,000,000 who average an income of \$1,000 per year. Then we have 100,000 persons whose incomes aver-

age \$10,000. Thomas G. Sherman tells us there are 5,000 capitalists with incomes of \$100,000 each; and 100 who crown the social scale with incomes of not less than \$1,000,000.

When we have got those figures fairly into our heads, and feel calm enough to bear a few more truths, we should notice that human nature the world over has always insisted upon, or favored indirect taxation by its government; that is to say, we are willing to pay a tax upon what we eat, drink and wear; but particularly object to the tax-collector calling upon us for any of our hard earned dollars.

Here is the first serious mistake, affecting the property of the wage worker. Indirect taxation means that we pay a tax upon our personal expenses, and that our income over such expenses goes untaxed. Let us see how this works. This country increases in wealth every year. Wealth is what is left from the earnings of labor after the immediate necessities of life are satisfied. We shall see how this wealth is divided, if we estimate the possible or probable savings of each class.

The 16,000,000 of poor wage-tollers could not possibly average a saving of more than \$30 each. I wish I could feel that one in a hundred could do as well as that. Now take the 2,000,000 with an average income of \$1,000, and suppose that each man puts by \$100 against a rainy day. We now have \$200,000,000 as the entire savings of these two great classes.

The incomes of the rich increase faster than they can spend their money. The million dollar men don't spend much over \$100,000 a year. The men whose income is \$100,000 probably live at \$30,000 or less; and the \$10,000 men hardly exceed \$5,000 of yearly expenses. So making every allowance, here are 105,000 people saving \$540,000,000 a year, whilst 18,000,000 of wage tollers can only save \$320,000,000. In other words, one-eighth part of the people are getting hold of much more than half the whole amount of the nation's wealth.

I know most of my readers are impatient of figures, but I must use them a little further as a basis for solid, useful thought on this important subject.

(To be continued.)

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The usual harmony of this summer home by the sea has been enjoyed by the residents and visitors, with beautiful and pleasant weather, during the past week, with the exception of an occasional "grumble" by some one of the half-dozen "kickers," who infect all communities, and Onset is willing to take its full share. The season is opening as favorably as could be expected. Hotels and cottages are well filled, and with the opening of the Onset Street Railway, all can reach the grove by rail and free from the clouds of dust of the old-time stage coach.

The directors are doing all in their power to aid in the comfort of those who may be present during the eight weeks of camping. The hotel-keepers and caterers are fitting their several places in first class order to serve their patrons. The public may feel sure of a wholesome reception.

The Children's Progressive Lyceum met in the Temple at 2:30 o'clock P. M. Sunday the 4th, with increasing numbers. The Lyceum being the center of attraction for all the people at the grove on Sunday, and as each succeeding Sunday finds more people here for the season, so in the same proportion the audiences and interest increase in the Lyceum. Speakers, singers and readers are ever ready to add their mite to keep the session to its full time. The speaking and singing by the children are listened to with close attention by the audience which sometimes cheer until the little hero's are compelled to give an encore. We regard the Lyceum as one of the grand attractions at Onset this season. It is offered with competent men and women who have the interest of the children at heart, which insures success, while the public manifest a lively interest each Sunday by cheerful contributions, which is another grand omen.

President W. D. Crockett and wife observed the Fourth at Onset, stopping at Greenleaf cottage, South Boulevard.

More than a thousand persons were made happy with a ride on the Onset Street Railway on Monday, the occasion of the observance of the Fourth of July.

W. S. Butler and wife, of Boston, Mass., have taken possession of W. F. Nye's cottage, South Boulevard, for the season.

Rev. J. K. Applebee, of Boston, delivered the oration at Onset on the observance of the Fourth.

Mr. and Mrs. John T. Sibley left Onset, Monday, July 5th, to attend the National Convention of the American Association of Instruction for the Blind, to be held in New York the present week.

Mr. and Mrs. S. A. Barker, of Providence, Rhode Island, are stopping at Mrs. E. A. Pratt's cottage, Pleasant avenue.

Fore-Fathers' Day has been observed by the citizens at Onset, and to their charge may be credited the full measure of the howlings of the hoodlums on Sunday night of the 4th.

Mrs. Sarah A. Byrnes, of Boston, and John H. Harter, of Auburn, New York, will be the regular speakers on Sunday, July 18th.

W. W. CURRIER.

Onset, Mass., July, 1886.

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VOL. XL.

CHICAGO, JULY 24, 1886.

No. 22

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit phenomena; and well authenticated accounts of spirit communications are always in place and will be published as soon as possible.

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JOTTINGS FROM THE GOLDEN COAST.

How the Genial Air of the Pacific Affects a Chicagoan.

Re-Incarnation, Perihelion and Astrology.

COMMUNICATION FROM JUDGE E. S. HOLBROOK.

To the Editor of the Religio-Philosophical Journal:

That subject of my last letter, THE SCIENTIFIC BASIS OF SPIRITUALISM, and our duty to keep that always on the foreground, might be pursued to a great length. I will not threaten to do that, but there are certain most palpable departures from such a rule and by some very meritorious persons, that I desire to advert to.

RE-INCARNATION.

And first to be noticed is the doctrine of re-incarnation. I confess I am not very well versed in what this claims to be (not having had occasion yet to give it much consideration). But I suppose it is this: that a human being, having passed through this life once, or indeed, many times, may return again, become re-incarnated and pass through all the stages of the ordinary life again,—likely for the purposes of mental and spiritual growth, by still further sufferings and experiences. Of its origin among us I am also not well advised. If it is of purely spiritualistic origin, so much the more honor to Spiritualism, provided it is true,—and vice versa. There was a doctrine akin to this among the ancients,

THE TRANSMIGRATION OF SOULS,

and also in the thought that sometimes the gods took on mortal forms and dwelt among men. But such views have been deemed for a long time by the better class of thinkers as altogether mythical; always excepting the one special instance as preserved in the Christian church. For they were never proved, and likely never will be. The proposition that a full-grown man shall become again a puling, silly infant, and grow again and go through all the grades of life, is surely on view a most absurd one, and if any will maintain it I insist for one that he shall be put to the proof; and as yet so far as I have known or heard this never has been done. True some spirit controls have asserted,—but it would seem, if re-incarnation were a standing fact in the upper sphere, if ever and anon some made a point to go, and disappeared from their places and rejoined mortality for a life, and returned, that all spirits of fair, general information would know it. On the contrary it is generally denied by them. Let us have the proofs. The suggestion that it is a good thing, for thereby those who take on mortal life again will gain in knowledge, is of little avail and of less import to Spiritualists than to any other; for we have it that the spirits—the youngest children and all—grow in spirit-life and advance in knowledge, at least as fast as those who remain.

But I will not delay on this topic. On this consideration that I will now state, we can afford to be very quiet and easy. I was at first alarmed (or I should have been; if I had taken any stock in the new dogma), but once Mr. Colville when lecturing in Chicago in support of this theory, stated publicly in answer to my question that it was altogether a matter of choice if one would come back; it was not by universal law; it was not by compulsion, but by free choice. Indeed, I was never so glad in my life. I breathed easier—some easier, but really I was still somewhat oppressed with the idea, if any did voluntarily take advantage of such opportunity, that "the fools were not all dead yet." And under such a system of propagation with this continuando, there was scarce-

ly any hope that they ever would be. The ancients maintained the doctrine of the transmigration of souls for purgatorial purposes, for sins and follies committed. Perhaps this re-incarnation (if it be a fact) is the same as that. And would not the folly of voluntarily choosing and taking a second mortal life be so great as to necessitate another mortal descent to expiate the folly of that choice? and so on *ad infinitum*. Indeed, we stand in danger; therefore, if you will preach it, make proofs thereof—make a science of it that we may know the truth, if it be a truth, of such a startling proposition.

The next in order that I shall notice is

ASTROLOGY.

meaning a pretended power—at least by some, to foretell by the stars the coming events,—wars, whirlwinds, earthquakes, storms, disasters, and the like,—especially the events of one's life, the day and place of birth being given, and the like. Among the mythological portion of the Spiritualists this is surely "lord of the ascendant." (That, Mr. Editor, is a true astrological phrase, but I will not assert that I know how to use it.) Whence and what is this, and what its import to us, Spiritualists who affect to know whereof we affirm? This was rampant in the olden times, but the stars were then imagined to be gods, or spirits, guardians with watchful eyes, or malignant demons,—with power to rule any thing that imagination could suggest. And as they were above and moving about, and the earth below, and startling things occurring without reasons known to them, it is not strange the people of the earth in their ignorance looked to these stars for causes. But when science came, when the eye by the telescope looked across the heavens and discovered what these shining points were—worlds at vast distances and moving in regular order, then Astrology with all its pretensions dropped out of sight; at least with all who could replace fact and proof for myth and superstition, and so has remained for the most part. Nevertheless it is true it was not all cleared away from all minds. A remnant has been saved to bridge over the chasm, so hard is it to step quite out of old errors. Now, curious to tell, it is revived among some Spiritualists and in some pretty high places. What has it come for and what use will we make of it? or rather what use has it been to us so far? And of what use is it likely to be?

[I want to call attention here, Mr. Editor, parenthetically to this; how many old vagabondish follies of the past are crowded forward by the carload and dumped down into our Spiritualism, and struggling to become a part of it, from world building and world managing down to love's charms and fortune tellers? Because we have wonderful things newly coming to us that we can prove, and the old landmarks of knowledge are loosened and must be removed; forthwith the vagaries of old time rush in and get the attention of the credulous and unsuspecting.]

ABOUT MR. COLVILLE'S LECTURE.

Now to return to this revival of Astrology. I attended in Chicago Mr. Colville's lecture on (as it was announced) Astronomy and Astrology, prepared for a clean cut discourse setting the one up and casting the other down as Science had done. But behold! the one was just as great and good as the other, or if anything, Astrology, as a divine science, was rather ahead. I walked home alone and sadly in the darkness, and yet rejoiced for one thing, that I had not invited any of my unconverted friends to come and see the beauties of our scientific religion.

MRS. RICHMOND AND THE PERIHELION.

A short time ago, I guess about 1880, (I can't here and now vouch the exact dates as I must speak from memory), the scientific Astronomers told us (none others could) that there was being presented in the heavens a most extraordinary position of certain planets, four of them, I think, unusually near each other and at the same time unusually near the sun—moving in their orbits, and that such proximity would continue for about four years. It is to be noticed that these scientists said nothing as to any result coming from this; but Mrs. Richmond, who was lecturing at Chicago under her spirit controls, entered the field, and from the highest top of the mount of observation and the clearest sky, prophesied that the result would be to this planet, Earth, very extraordinary disturbances, as to nations, individuals and the elements, and so would continue through the perihelion season; after which there would be better times again!

Now, Mr. Editor, I will expose my ignorance by saying that, if I had indulged in prophecy I should have said that (if there was to be any effect at all; as these many members of the family of planets come near to each other, there will be more harmony and peace; the laws of attraction, the greater magnetism of the sun, etc., all operating to that end; but it will be observed that I did not prophesy at all, for a very obvious reason.

Well, how did it turn out? Was there any real prophecy from the standpoint of actual knowledge and any occurrences actually in accord therewith? Most certainly not. There were, indeed, disturbances and disasters, some little national troubles for a while, and earthquakes, fearful cyclones and destructive storms. Those who wanted a fulfillment of the prophecy began to count them up, and Mrs. Richmond was so much encouraged at the outlook that about 1883, again on the rostrum she spoke of such fulfillment and insisted on the ready proofs. Now, then, was it a fact that there were any remarkable disturbances, so as to distinguish this period

from others? I think not. As fortune would have it, on the very day of that discourse the Chicago Tribune announced that for the first time in a long period there was not a war upon the face of the earth! And as for other disturbances, either among the elements or men, the year 1886, so far, which should have been so full of rest and quiet has rather surpassed the five preceding years in this regard. But suppose those excellent some others for casualties, is, therefore, the connection made and astrology exalted? There may have been only coincidences. Many a worse period of four or five years has occurred often in the history of our planet without any perihelion to draw them on. So far she has shown great ability to get up first-class entertainments without any special conjunction of planets, or their perihelion. Witness the French revolution; witness our late war of the rebellion; and I think many more of like character could be named. I need not remark that, as to mere coincidences, for the present there is no science, no established law of cause and effect. Without better proof than is obtained as to prophecies for that period, from 1880 to 1885, this pretended astrology must go to the ground again. Was the false and silly pretender resurrected from a sleep of some centuries for so poor a work as this?

CASTING THE HOROSCOPE.

There is another "house," or chapter, in this pretended astrology which is much in vogue: that which essays the prophecy of one's life, character, destiny, etc., by the day and place of birth. That is to say, the place and day of birth being stated to the astrologist, he can make out (and he affects some learned calculations) by the position of the stars on that day, what will be the future of the individual. That is to say, again, that the fate of the individual is dependent upon, and projected and fixed by, the positions and relationships of the stars at that time. Upon this platform, wonderful to tell, the astrologist is reappearing to exercise his divine functions upon these interesting topics, and some of the Spiritualists rush to hear him with their little money in hand, and sometimes—too bad to tell—the communicating spirits speak oracularly of what must take place by decree of fate according to their "ruling stars," and their "twelve houses!" Can anything so far-fetched as this obtain in reasoning? And yet there are those who inquire of this supposed "man of God." All we know of the stars is their movements, and these are regular and proceed with mathematical precision. Now can anything so fitful as the events of a human life be predicated upon these? No, I think not, most surely not.

ASTROLOGY AND THE FUTURE.

I have always had one supreme test question for this claim of power.—Then how is it that two persons born at the same time and place should have such different fortunes? One, perhaps, to be a ruler and the other to die in an hour, and I have received no reasonable answer. The crucial character of this question is felt and the unscrupulous who will not choke nor blush (and those who are ready to take money under false pretences are of this character) sometimes attempt an evasive reply: "Oh! but you know that no two are born exactly at the same time and place." But I reply, "Nevertheless you can't find out the difference, and what you can't find out cannot be a basis for other knowledge." For periphrasis I will repeat that the day of birth is the question, and if the wise astrologist seeks further detail he will ordinarily get none; and the place of birth is some town or locality larger than one house. How preposterous the suggestion, to a scientist at least—I will enlarge and say to any man of sense, that the difference of a few rods or a few miles, or the difference in time of a few days or a few years, is of any avail with the planets millions of miles away, and going steadily their eternal rounds!

Doubtless these spirit controls who thus teach, are some of the old, old ones that lived on earth before the Copernican system was established and have since slept on what little they then knew. If they cannot teach any better truths than these from their "old houses," if ignorance with them is still "lord of the ascendant," they had better retire and let some of our school children teach astronomy; or (I see my mistake now, and I withdraw my objections), dip down again into mortal human life, study "readin' ritin' and rithmitiz"—"go west"—"grow up with the country"—"gaze at the stars" once more—die up again, "sadder but wiser" spirits.

INTERVIEW WITH RAPHAEL, AN ASTROLOGIST.

To show that I speak advisedly as to the ways and means of our earthly astrologist, I would like to state some of my efforts to get at the "true inwardness" of this boasted science. A few years ago there resided in Chicago "the wonderful" Raphael, the greatest of all astrologists." So one still, rainy day I started for his office in search of knowledge, just to see how the "wonderful" was done, and what it was! I paid my little dollar (one of the few remaining), and entered his "holy of holies." In looks he was gracious indeed; tall, polite, pleasant spoken, long white beard, sober dressed; affected wisdom, and, of course, seemed quite mysterious and reverent, as, indeed, he was, and should, as he was about to open up the stern decrees of an unchanging fate! I felt awe-struck on going, and now from my bashful nature I began to feel awkward. Seeing this he was very complaisant, and in a most pleasing kind way he requested me to sit at his birthday, and the place thereof. Forthwith

he consulted a bound volume of the "Chronicles of Time," and, swaying back with a sigh, he said: "Your birthday was Tuesday and I could have wished it had been on any other day!" "Well, why so? What is the matter with Tuesday?"

"Oh, Tuesday is an unlucky day." Now I was, indeed, greatly surprised. I did not know before that Tuesday was my birthday, and without that knowledge I had learned in my boyhood, on a rough, poor New England farm, and the youngest of nearly a dozen, tow-headed and ungainly, to love Tuesday a little more than any day in the week, except Wednesday, which was about its equal; for Monday was washday, and the women folks were all mad and slung dirty clothes and hot water fearfully, and turned out the boys, and with but a poor pick-up dinner, too. Thursday was ironing day, and the irons were hot, and clothes hung up clean, and no room for boys. Friday was hangman's day, and everybody despised it. I always knew that day was an unlucky day. Saturday was bake-day, and if I went near the house I had to bring wood or brush, and there was so much work to be done to get ready for Sunday. And Sunday was the most tantalizing day of all, for they called it the day of rest. But there were chores to do in the morning, then Bible reading and prayers, then Sunday-school lesson to get—20 verses in the New Testament! I remember them yet: "In those days came John the Baptist," etc., and the catechism, too: "What is the chief end of man?" (Answer, quick to get through with it.) "Glorify God and 'jaw him forever.'" Then I would crowd my sore spreading toes into narrow shoes, walk two miles to meeting; long prayer and longer sermon; pricked with a pin to keep me awake; Sunday-school, cracker for dinner; ditto afternoon, ditto home, ditto chores; religious instruction, "Whoso spares the rod spoils the child," etc.; "Remember the Sabbath day," etc.; ditto prayers, and then at last to "rest." After such a day of rest there was work, work for the week, and so I came to like Tuesday the best as the most restful day. So as I found Tuesday, my birthday, pronounced against, I know I showed incredulity. The conscientious astrologist observing this, passed to me his book of mysterious lore, and showed me it was truly so entered of record. And so, thereupon, I bowed and subsided, to let him go on to something else.

(But before I go on, now, I want to state my private thought. Thou mysterious, mighty Raphael, the names of days are man-made, or man-given, and so any name given by him to any portion of time cannot in any way affect what that time may produce. Man cannot so control or affect fixed laws, or the decrees of fate; but I did not state this. An argument here, you know, might have interfered with his divine light, or prophetic inspiration.)

So the prophet of the stars proceeded. He said, oracularly, that I had always been unlucky. (I am free to say, that we agreed now for the first time, and will my readers think as I pass, how large a percentage of the world think the same of themselves; and so how safe a thing it was for him to say); that I had, indeed, great ability; was worthy of being sent to Congress, and holding high positions and acquiring a great deal of property—all of which I had missed, because I had lived in the wrong place, and, perhaps, some superadded reasons.

WHAT RAPHAEL ADVISED.

Well, then, to keep him busy I questioned what he could do about it? He replied that he could make it all right; but it would require me to live in some other locality, but where and what more to do would require him to work out by study, hard and difficult problems, that would take him a considerable time. There was something more in detail in this interview. He invited me to study the science, and showed books. We touched upon another department of life. He gave me two little pamphlets that would set forth his propositions, and so bowed me out. On looking at these little pamphlets, the one was on the business side and stated that he would do the work for one hundred dollars pre-paid. The other was on the other subject containing half propositions and dark insinuations too base to be mentioned, and his fee for this also was the same amount pre-paid.

So I became so far informed, at least by one representation, what is this vaunted science of astrology? This knowledge, like every other kind of precious things, cost me before I got through a great deal. I never could see that saintly visage after that along the streets, but I was seized with a terrible pain in my right foot, and some spasmodic action forward and upward, that I could scarcely control. He passed on, a few years ago. I have not heard directly how he found his "stars," nor what "house" he lives in, but report says—but it is not for me to repeat what report says, whether he made them megalom or no, nor whether he made them for the benefit of himself that he abused, or of the world that he misled; so let that go.

ON THE USE OF CARDS.

There is another thing, Mr. Editor, largely akin to what I have been speaking of practiced among some Spiritualists at least, and so, if I would ever speak of it, now is the time. I mean the running of cards as a revealer of the unknown future, or as an aid to such supposed revelation. Perhaps this is too small to mention; perhaps those that deal and those that sit around do it only for pastime. But I have often seen what seemed more than this, as if it was thought

there was really something divine in it; at least from the spirit sphere, if from no higher source. As long as the mere "Fortune Tellers" do the same, this would alone be a sufficient reason for abandoning it, so as "to avoid the appearance of evil."

If any persons, clairvoyants or others, are inclined to think any aid can come from cards, I wish to put in this prop against their supposition. What is to be a sure fixed thing; what these card-players, by way of fortune-telling or prophecy want, is to find this out. Now cards from the pack fall entirely from the hand by chance; they come together and run together by chance; therefore there can be no significance in the fact that any two come together, or in any combinations. That which comes by chance surely is a false interpreter of that which is fixed.

Take a simpler form of an appeal to chance, and it will be plain enough. If you wish to be informed if you will take a certain journey, and you flip a copper, you would say that was no determination from any intelligent power. It is so with a pack of cards. If you begin with chance, and follow chance, you end with chance. There is no help to this conclusion. It is a mathematical certainty. Try it this way, on the determination of wishes. A. and B. sit down. A. wishes, B. deals. At the end A. gets his wish, and if he is fool enough we will say that he retires satisfied that he will win his point; but if he plays and they go through the same performance, A. silently making the same wish every time, he will win and lose as in other games. Can this be a revealer of anything certain? Most certainly not. But I will be more charitable and close on this part by saying, that likely every one who pays fifty cents or a dollar for the running of cards, is simply making a charitable donation to the dealer. Nevertheless it is a way of doing things whereby the simple minded and children whereby they are misled to suppose there is intelligence and power when all is blind chance, and according to my theme, this does not lead to, but diverts from, science, and so should be avoided.

Now then, on closing, if any one should ask me, if no truth ever comes from, or by the Astrologist, instead of truth in his delineations of the events of life, nothing of prophecy even, or even from the card dealer, I will answer, yes, I admit that it is so, or may be so, sometimes. In our Spiritualism we have clairvoyance, psychometry, intuition, and spirit-presence and inspiration, and these may be present to discover and reveal. And this it is which gives a seeming reality to their pretences. It is their pretence that I deny in toto. Let these powers be known: let the true gods be worshiped, and let reason and Spiritualism be justified of their children.

And now, Mr. Editor, I find as I ever do, that I have more thoughts than I can properly crowd into a letter. I had thought to write upon Signs—things that happen being considered significant that certain other things will happen, such as these: the supposed power of the moon over the weather and vegetation, and also of the tides, and other things of like character—a supposed cause, or connection, where there is none, a false reasoning; having its rise chiefly in the assumptions and example of the old astrology. But I will forego all this now for want of space, and besides that, for want of time, for I am busy in taking in all the sights. Tomorrow the camp-meeting opens at Oakland and I have strained my leave of absence to be there at least one day, and the next train will bear me hence. My short visit here has been made very pleasant indeed by my many new made friends. I must break away now while I am able to do so; and surely my mind will be ever filled with the most pleasant memories.

San Francisco, June 6th.

E. S. H.
A Frightened Woman.

The Central Christian Advocate tells a story which ought to be a warning to girls against the foolish habit of using cosmetics: "A celebrated Parisian belle who had acquired the habit of whitening her face, so to speak, from the soles of her feet to the roots of her hair with chemically prepared cosmetics, one day took a medicated bath, and on emerging from it, she was horrified to find herself as black as a native. The transformation was complete; not a vestige of the Caucasian race was left. Her physician was sent for in alarm and haste. On his arrival he laughed immoderately, and said: 'Madam, you are not ill, you are a chemical product. You are no longer a woman, but a sulphide. It is not now a question of medical treatment, but of simple chemical reaction. I shall subject you to a bath of sulphuric acid diluted with water. The acid will have the honor of combining with you; it will take up the sulphur, the metal will produce a sulphate, and we shall find as a precipitate a very pretty woman.' The good-natured physician, who was restored to her membership with the white race. Young ladies who are ambitious of snowy complexions should remember this, and be careful what powders and cosmetics they use—if they use any at all."

A son of Edwin M. Stanton is said to contemplate publishing selections from his father's private papers.

Out of 27,091 public school children in Buffalo, only 7,196 are of American parentage.

HYPNOTISM AS A HEALING AGENT.

Abstract of a Paper Read before the New York Anthropological Society.

(By M. L. Holbrook, M. D., Editor of the Herald of Health.)

If you will look in Duglison's Medical Dictionary for a definition of hypnotism, you will be referred to mesmerism, and if you then turn to the word mesmerism you will be referred to animal magnetism; under this term you will read that "Highly impressionable persons can be thrown into a kind of hysterical sleep and somnambulism, designated by Mr. Braid as hypnotism and nervous sleep, sometimes called Braidism; further than this the magnetizer cannot reach. It is a mode of action on the nerves through the senses." Other authors define hypnotism to be sleep produced by animal magnetism. In my opinion this term is a very unsatisfactory one. Literally, it means sleep, and nothing more; and yet the phenomena which are included under it are more than this. It includes the subject of clairvoyance, willing at a distance, and the hypnotic treatment of disease. In all ages human infirmities have been treated by the laying on of the hands of certain persons known to possess special healing virtues in their touch. Among the Chaldeans, Babylonians and Persians, the Hindus, Egyptians, Greeks and Romans, the priests often effected cures and threw people into a deep sleep in the shades of the temples, and produced effects like those referred to animal magnetism. The results were considered supernatural, and this, no doubt, gave great power to the priesthood. The idea that it was a natural gift, the phenomena of which might be brought under the domain of the exact sciences, never for a moment occurred to them.

PERSONS WITH THE GIFT OF HEALING.

In the middle of the 17th century there were a number of persons in England said to have this gift. The most noted of them was Valentine Greatrakes, who achieved a very great fame. He is reported as being able to cure many diseases, and thousands of persons flocked to him from all parts of the kingdom. Several of the most distinguished scientists and theologians of the time, and among them Robert Boyle and R. Cudworth, witnessed and attested the genuineness of some of his cures. In the 18th century, John Joseph Gossner, a Roman priest, took up the notion that all diseases were simply devils inhabiting mortal bodies, and he practiced a method somewhat similar to Greatrakes', gaining great power over the nervous systems of his patients. He firmly believed his gift was a divine one, and united it with religion.

I have not time to mention many extraordinary persons with similar gifts, but will give a few connected intimately with the modern revival of this subject.

MESMER, BRAID AND EDDIE.

Mesmer was no doubt the first. He was both a physician and an astrologer, and believed the stars exerted an influence on man. He supposed at first that the influence was magnetic or electrical, and used to stroke his patients with a magnet to effect a cure. Later on in life he came across Gossner, the Romish priest, and observed that he did not use magnets, but his hand to manipulate his patients, and he also discarded them, believing, instead, that the power lay in himself. Returning to Paris he excited profound interest, and though stigmatized as a charlatan by his medical profession, crowds flocked to see him. He had his consulting rooms dimly lighted and hung with mirrors in order to produce a profound effect on the imagination. Soft musical strains now and then broke the silence, and fragrant odors were wafted through the room. His patients sat in a circle around a kettle in which simmered various drugs over a slow fire, holding each other by the hand, while Mesmer, dressed like a magician, walked about, touching one, making passes over another, looking at a third. This effect was somewhat magical; hysterical women fainted or were entranced; men were convulsed and seized with palpitation, and the effect, on the whole, can hardly have been anything but injurious. The Academy of Sciences pronounced Mesmer's theories false, and his system fell into disrepute.

Passing now by many disciples of Mesmer, who kept his name from oblivion, we come to Braid, Eddie and Elliotson. Braid was a surgeon of England, and in 1841—a complete skeptic to the phenomena—undertook to investigate and prove its falsity. It was not long, however, before he discovered that he could, to use his own words, "produce a peculiar condition of the nervous system, induced by a fixed and abstracted attention of the mental and visual eye on one object not of an exciting nature." This condition he called neuro-hypnotism, or nerve sleep, but for brevity's sake the prefix was dropped. Braid was, no doubt, the first to study the subject scientifically. He was ably seconded by the late Dr. W. B. Carpenter, who recognized its high importance. It was the impetus which Braid gave it that produced all over England and the United States such a crop of lectures and exhibitions on biology that there was hardly a small town in the country which 40 years or so ago was not visited by performers, who would throw some of their audience into a state in which they would do the most absurd things at the command of the operator. Surgical operations were performed without pain on persons hypnotized.

Eddie did this in India, many of his operations being of the most difficult and painful kind. In a little medical college in Cleveland, Ohio, Ackley and Delamater, two eminent and bold surgeons, hypnotized, or as it was called then, mesmerized many of their patients and operated on them without causing the slightest discomfort. This was about 1840 or '7. Well do I remember hearing it talked about by my elders as marvelous, if true. It seemed as if the time had come for a revolution in our methods of treating the sick, and that instead of drugging them with poisons we should be able to follow Christ's example, and tell them to "arise and walk," but, alas, there was to be another disappointment. The good day did not come. Anesthetics were discovered at this time; they produced a condition in which operations could be performed without pain. They were simple and more effective, and so hypnotism fell into disuse by medical men. There was great rejoicing at this among the more conservative physicians. "Hurrah, rejoice!" wrote one physician in the *North British Review*, "mesmerism and its professors have met with a heavy blow and great discouragement."

But as a stream of water on its way to the sea, if it meets with obstacles, turns its course and finds another channel, so hypnotism, under all sorts of names, since 1850, rejected by the learned professions, lived a precarious existence under many curious names of its own, such as spirit healing, mind cure, prayer cure, magnetic treatment, etc., among untutored, unscientific people,

whose minds were not so full of learning that there was no room for new ideas. It had too much vitality to die; it had real merit when properly used; it could not do impossible things, but it could do much.

Curative hypnotism claims two great powers: one, that of anesthetizing not so rapidly as ether, but more safely; the other of vitalizing—assisting by some change in the circulation of the blood and some alteration in the action of the nervous system—the powers of nature, which are, after all, the only curative powers.

HEALING POWER OF HYPNOTISM.

The extent of the healing power of hypnotism cannot yet be known. Only after years of patient inquiry shall we be able to say what infirmities it will cure, what it will alleviate, and what it will produce no effect upon. It is not wise to be too sanguine, and it certainly would be folly to set it up as a panacea. My own opinion is that it will be of very great use in producing sleep. In our age of over brain excitement and worry, when the struggle for success is almost deadly, sleeplessness is becoming dangerously common, and a majority of our remedies are more or less injurious if used for any length of time. Of two men in the race for success, equally aided in other respects, the one who sleeps well will be most sure to win. Indeed, it is not at all uncommon for a man of brilliant talents to have his life almost ruined by insomnia. The hypnotic sleep is profound, sweet and refreshing. I have often heard patients declare that a half hour of it did them more good than a night of ordinary sleep, and it leaves no poison in the system to produce after evil effects.

Besides sleep, the relief of pain by hypnotism is a marked feature. If the most severe surgical operations can be performed on one in the hypnotic condition, without his knowledge, certainly it may find a wide field in the slightest pains, which, after all, in their aggregate are very considerable. Nervous headaches and those caused by exhaustion you know yield most readily. The pains from sprains, burns, rheumatism and lumbago may also often be cured or relieved. Neuralgia, chorea, hysteria, some forms of paralysis, perhaps epilepsy and chronic nervous exhaustion, with its long train of distressing and perplexing symptoms, will, I firmly believe, find a valuable remedy in hypnotism, especially if united with a wise hygiene.

There are some nervous states in which it seems most desirable to evoke the imagination to the fullest extent. Hypnotism will do this far better than the most extensively and boldly advertised nostrums. The excitable condition of the nervous system of the hysterical patient renders them specially subject to hypnotic influences; and when in this state, as has been proved by Braid and others since, a profound change of nervous action can be induced, which after a number of repetitions may become permanent.

BAD HABITS.

There is another class of diseases, coming often under the name of bad habits, which we may hope hypnotism will furnish, if not a sovereign remedy, at least a most valuable one. The January number of the *Journal of Inebriety* speaks on this subject as follows: "Prof. Myers, in the *Fortnightly Review*, brings out some curious facts showing the power of a dominant idea impressed on the mind in a state of hypnotism. In one case, DuMagne hypnotized a man who was an inebriate, but sober at the time, and impressed upon his mind very strongly the idea that he could not use alcohol; that it was poisonous and very dangerous. After coming out of this state, the idea continued for many months, and he was a total abstainer, although exposed to temptations. Dr. Leib vault tried the same experiment on many cases with success. He found that men under the influence of spirits could not be hypnotized, and that in some cases the impression made on the mind was very transient, in others it lasted a long time. He supposed that if the hypnotic impression of repulsion against alcohol could be repeated often it could be made permanent, and in this way made practical in very many cases. Prof. Beamis reported a case where a great smoker was told, while in a hypnotic state, that he must not drink or smoke again. He followed this idea and was able to break away, but was hypnotized and impressed many times, and the repeated suggestions came at last to be fixed thoughts.

"A theory mentioned to explain this is that alcohol paralyzes the higher inhibitory centers, while hypnotism strengthens these centers; also, hypnotism paralyzes the appetite centers, and thus counteracts the alcoholic action. It is further stated that repeated pressure of the idea of alcohol repulsion produces a shock to the brain centers, and thus alterations take place, causing permanent changes of character.

"No doubt certain sensitive organizations under the influence of hypnotism, may be profoundly impressed by dominant and single ideas.

"To apply this in a practical way to inebriates is a new field of psychology that may have a wide future. The laws of mind over body are as yet scarcely known, but we can rest on the conviction that science is on the track, and sooner or later the facts will be discovered, and their application made to the affairs of every-day life."

PARTURITION.

Hypnotism promises to be of great service in cases of painful parturition. Many years ago I became aware of this by observing its effects on a woman who had suffered from a tedious and painful labor, till her strength was nearly exhausted, when a hypnotist threw her into the hypnotic sleep, and the child was delivered without pain within an hour, greatly to the surprise of the attending physician, who had lain down to rest.

PROPER PERSONS TO HYPNOTIZE.

An important question now arises: Can any person become a hypnotist and produce good effects, or is it a gift possessed only by a few? The general belief is the latter, and I am of this opinion. Not all who can induce the hypnotic state can produce the healing effects. Why this is, we do not at present know. The firm, decided, but gentle character, whose nervous system is sound, seems to me to be best adapted to this work, though I have no doubt the power may be cultivated to a very considerable extent. The great difficulty at present is in obtaining reliable operators, who can act most favorably on the nervous system of the subject, and produce the most lasting effects.

One more point and I will close. May harm come from hypnotism? To this I answer, there is nothing in the world that may not do harm if wrongly used. Milk is good for babes; but too much of it is an evil. Fresh air is excellent and desirable; but to sit in a draught of it may cause pneumonia. So hypnotism, by evil designing persons, or those of a low character, may do harm, and when crudely and ignorantly applied it may also produce injurious effects, as may any remedy. Beyond this there need be no danger.

Cleveland Secular Union.

The Cleveland Secular Union held a meeting June 27th, the closing session of which was reported by the newspapers as well attended. From the address of the president, John N. Wilcox, we extract some leading matters:

GENERAL GRANT.

In a message to congress uses this language: "I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States which paid no tax, municipal or state, amounted to about \$83,000,000. In 1860 the amount had doubled. In 1875 it is about \$1,000,000,000. By 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally, whether church or corporation, exempting only the last resting places of the dead, and possibly with proper restrictions church edifices."

JAMES A. GARFIELD.

June 22, 1874, said in a speech to congress: "The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere in any state, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

Why this extraordinary language from these distinguished men? They are claimed by religionists to have been Christians, and therefore the bias of free thought cannot be urged against the force of their opinions. This, perhaps, is why they held these views: Grant and Garfield were distinguished for their intense patriotism. A patriot cannot be a hypocrite any more than an infidel can be a hypocrite. Grant and Garfield, with their unlimited opportunities for knowledge, saw that the republic was threatened by a foe more dangerous than armies and navies from abroad, or rebels from within. And ever may have been their real religious opinions, they were too broad not to know that statesmen and priests do not make a good partnership to look after the happiness and prosperity of a people. Ultimately in such partnership there will be but one partner left whose voice counts in affairs, and that is the priests. With the warnings of history in mind, and the examples of Spain, Mexico and the South American Governments before them, Grant and Garfield, as patriots, could not do otherwise than point out the dangers ahead of the republic. Yet they are but two out of a host of distinguished men who have warned us of this danger. I quote from them only because from the familiarity of all persons with their characters for ability and integrity, I fancy their words will have greater weight than would the words of others perhaps still better informed upon these matters.

WHAT HAS FAITH DONE

to unfaith? Poisoned Socrates, the most eminent of philosophers; crucified Christ, the father of your faith; scraped the living flesh from the bones of the gifted Hypatia because Cyril, the bishop of Alexandria, held her to be an infidel; made war upon Mohammedanism for a thousand years because Mohammedanism denied the doctrine of the trinity. To believe in only one God was infidelity. Faith said that Copernicus' Book "On the Revolutions of the Heavenly Bodies" was that false Pythagorean doctrine utterly contrary to the holy scriptures. Galileo said the world goes round the sun. On his knees, before the Inquisition of Rome, he purged himself of his infidelity. In 1600 Giordano Bruno was burnt at the stake by order of the Roman Inquisition. He was accused of infidelity. The special charge against him was that he had "taught the plurality of worlds, a doctrine repugnant to the whole tenor of the scriptures, and inimical to revealed religion, especially as regards the plan of salvation." Faith burned John Huss and would have burned Martin Luther if his emissaries could have laid hands on him. In their times they were both great infidels in the opinion of those who claimed the patent on the God idea in government. John Calvin, imagining he has the patent, burns Michael Servetus. Calvin would have no infidels about him. Faith, in the person of Charles VI. of Spain, condemns three millions of Netherlands to death, and tried for a quarter of a century to carry the decree into execution. It only managed to hang, burn and bury alive about one hundred thousand of them. How many were killed on the battlefield, in the wars of resistance to this decree can never be known. Faith drove the Moors and Jews from Spain, and set up the Spanish Inquisition. To Torquemada these people were infidels. In the public square at Granada Faith moved the hand of Cardinal Ximenes to apply the torch to the great Moorish library. The books were infidels in the eyes of the great cardinal. The battle cries of Cortes and Pizarro, when they destroyed respectively the happy nations of Mexico and Peru was "San Jago—the cry of the faithful when charging sword in hand the infidel. Henry the Eighth claimed a patent on faith when he ordered fagots for Smithfield. Anne Askew was burnt for an infidel, because she said the bread of the sacrament was a symbol and not real flesh. Faith thought Anne ought to die for not having more sense, and she died. Noble woman! Grand infidel. To-day she would be an Annie Besant. Faith drove the Puritans to Plymouth Rock and their faith buried old women alive for witches, and made it a sin for a man to kiss his wife on Sundays. Modern faith violates the constitution of the United States in taxing men to support churches, hurts the feelings of freethinkers in all public assemblies by compelling them to listen to the fetishism of prayer, outrages conscience by compelling men to take oaths that have descended to us from savagery; denies liberty by saying that on a certain day of the week a man may not do what he may do on all other days, and then says if a man objects to any or all these things that he is a bad man, and publishes him accordingly to the great injury of his business and social standing. Verily, liberty has not yet fully come, nor wisdom. The secularist has work ahead and much

tribulation. But let no sincere liberal despair. The

COMMON SCHOOLS ARE OUR HOPE.

They turn out patriots, not bigots. Within fifty years popular education in this country has so liberalized the masses that even the gates of hell have not been able to prevail against advancing thought—the doctrine of hell fire can hardly find an advocate outside of the Catholic church. We shall go on, I imagine, letting affairs take their own course, careless about outrages and encroachments so long as we are affected by them only indirectly and in a small way. But some day patience will find itself overloaded. The giant of free thought will strive to be rid of his burthen. He will be reeled and ordered to go on enduring. The scourge will be applied, but those who apply it will wish that they had taken a second thought before doing so. Some will be hurt, but the memory of the fathers will be vindicated, and those sanctimonious innovations that have brazened their way, uninvited, into national affairs, will be unceremoniously dealt with upon principles of justice and fairness.

Between a secular government in fact as well as in theory and a joint rule of church and state, I fancy we shall some day be called upon to choose. Ecclesiasticism loves power even to the wielding of the rod. Its ambition is only equalled by its impudence

For the Religio-Philosophical Journal.

MISCELLANEOUS JOTTINGS.

BY GEO. F. A. ILLIDGE.

The recent exposé of the notorious and unprincipled frauds, Joe Caffrey and wife, I learn from a private source, has given quite an impetus to their "materializing" mill and innocently been the means of increasing their ill-gotten gains. Caffrey is personally known to me, and I consider him one of the most cowardly rascals that ever defied the portals of Spiritualism. Neither himself nor wife possesses an iota of mediumship, but his consummate cheek, together with some knowledge of legerdemain, derived from J. W. Truesdell, and a dexterous use of the same enable him with the assistance of his wife to successfully dupe a certain class of individuals, whose pet hobby is the public séance and whose idiocy and credulity render them better subjects

"For the hand of scorn To point its slow unmoving finger at" than investigators of spirit phenomena.

It is to this class of "old women" of both sexes, who are unquestioned obstacles to the Spiritual movement, that Caffrey and his like cater. A letter of his written at 491 Sixth ave., New York City, under date of April 16th, 1884, and addressed to an avowed opponent of Spiritualism fell into my hands, under circumstances unnecessary to mention, and from it I made the following excerpts which I feel warranted in making public. I give them *verbatim et literatim*:

"DEAR — Suppose you are making plenty of money out of your Book well I hope you are they speak of you very highly here [here follows an obscene sentence] Spiritualists hate you nevertheless the Book is slowly doing its deadly work one by one I see them fall never to rise again. I saw Mr. Wyburn here he says he just left Syracuse, and you and Cheesbrough are waiting for me to come and take the \$500 sorry to say the odds are to go against me (will see you later) I think something about going to Lake Pleasant this Summer But if you are going also I will go the other way ***** I gulped one of the Siebert fund Committee the other day.

YOURS JOE.

This plainly shows the animus as well as character of the man. Comment is unnecessary.

IGNORANCE AND UNCHARITABLENESS

on the one hand and fraud and fanaticism on the other are inveterate foes with which Spiritualism has to combat, and to remedy the former and prevent the latter should be the professed aim of all intelligent and conservative Spiritualists.

THE SCORPIONS OF SPIRITUALISM

are many, and were it not a grand truth it would long since have been stung to death by them. The young of this insect are produced at various intervals, and are carried by the parent for several days on her back, during which time she never leaves her retreat. They are not only carried by their parent but they live on her, cleaning out her body from the shell of her back and by the time her strength is exhausted and death is at hand the horrid offspring are ready to shift for themselves. Spiritualism with its grand truths gradually illuminating the darkness of this materialistic age has necessarily attracted to its portals, as all new movements do, a certain class of "jackdaws who borrow the peacock's feathers" and like the scorpion's young would sap its very vitality, were it possible to do so; but one interested in the phenomena of the hour cannot fail to notice that this philosophy which has been, and is, so overloaded with prejudice and perversion is now being better understood.

"Not in lonely cells Obscure and lone, but holds her heavenly light To sear and to kings, to guide their councils, And teach them to reform and bless mankind."

The desire to

INVESTIGATE ITS PHENOMENA

is more prevalent than ever before, and there are many excellent private mediums whose gifts are known to few outside their immediate family circles. In my travels through the country I have had the good fortune to encounter several, and have myself been the means of introducing Spiritualism into several prominent households, some of which upon investigation have found it unnecessary to go outside of their own homes for convincing proofs of intercommunication between the two worlds.

A great many investigators of the orthodox and materialistic type, however, refuse to attribute the manifestations to the source from whence they emanate, realizing, no doubt, that should they do so the erroneous creeds and ideas to which their faith is pinned would be ruthlessly relegated to the realm of ignominy. Consequently, they cling to error rather than begin anew their search for truth, and attribute the "heaven-born gifts" and the phenomena to the long exploded theories of "unconscious cerebration," "hypnotism," "unconscious secondary self," "transferred hallucinations," etc. As an instance of this I will quote from a letter recently received from a friend gifted with mesmeric power, and who is desirous of investigating Spiritualism as opportunity offers:

"We met a lady here (Detroit) a few weeks ago from New York, who is a good writing medium, though she refuses to be controlled in that way, but waived her objections for the once as I had never seen any one write under that influence. We had a number of sittings and got some very strange messages. She is no believer in spirits and ecstasies the

idea of being controlled by any such influence—says it is magnetism or something of that sort—still there certainly must have been an intelligence that formed the messages. I have too much confidence in the veracity of the lady to think that she employed any trickery and I cannot account for the phenomena by any scientific knowledge that I possess, yet I am very loth to accept a doctrine which is so surrounded by fraud and trickery." Now, the claim made by this lady "that it is magnetism or something of that sort" proves but one thing—her ignorance of the subject. The use of the word "magnetism" has become very common among a certain class of people unable to explain the phenomena of Spiritualism, but I am yet to find the man, scientific or otherwise, capable of telling what magnetism is, outside of the statement that it is a "force in nature." As to its being intelligent; perhaps the lady in question can enlighten the readers of the JOURNAL. If the phenomena displays the same individual characteristics as are displayed by human beings in the physical I know of no reason why we should reject the claim of spirit manifestation for the purpose of accepting an unreasonable hypothesis advanced by persons totally ignorant of the whole subject.

MIND-READING OR THOUGHT-TRANSFERRECE is also attracting much attention and many experiments are made in this direction. Mind-reading is much more prevalent than is generally supposed, and I have learned from experience that at least two out of every five persons with whom I have experimented have been subjects, to a greater or lesser extent. I generally have the eyes closed and banded, with the mind as vacant as possible, and commence by willing the percipient to do something simple, advancing step by step to more difficult experiments. I would suggest to the readers of the JOURNAL that they order from its publishing house

MIND-READING AND BEYOND.

by W. A. Hovey, and post up on the subject. Many a long winter's evening could be profitably passed with parlor experiments, and from mind-reading the subject of Spiritualism could be taken up and advantageously pursued. In the language of the late Dr. Esch I can say: "I know that the conception of my own mind has been reproduced in another mind, without any outward signs, and I know I have not been deceived as to the facts ascertained." Apropos to the subject of mind-reading I will relate a rather strange coincidence of the

TRANSITION OF THREE WARM FRIENDS

which occurred in Cincinnati recently. They "passed over" within a few hours of each other, neither knowing of each other's death, each fifty-five years of age. They were constantly together during their leisure hours and were bound together by strong ties of friendship. James L. White, one of the number, first took sick five months previous to his demise during which time he was confined to bed. He died on a Thursday morning at nine o'clock. On the day previous (Wednesday) Sidney Milner, one of the trio, died at his residence, but of what disease is unknown, and Richard Manley, the last of the three, about seven o'clock of the same evening, while at his home, fell over suddenly and expired from heart disease. They were buried on the following Sunday from their respective homes between the hours of one and two. Here is something rather remarkable and somewhat out of the course of the ordinary incidents of life. Three great and warm friends, each fifty-five years of age, two dying on the same day, the other the morning following and all buried on the same day. The most remarkable feature of the case is their expiring within a few hours of each other. Can it be that the spirit of Manley, who was the first to pass over, willed the transition of the others who were unconscious percipients? Here is a metaphysical nut for some one to crack.

New Haven, Ct.

The Social Position as It Is.

NO. 3.

BY CHARLES DAWBARN.

In my last I pointed out the unequal distribution of the nation's savings. In order that we might be ready to perceive the terrible effect of indirect taxation upon those with small incomes. Almost all taxation, whether State or local, is really indirect. For instance, although the landlord pays his tax in money, he charges it to rent; so it is actually an indirect tax paid by the tenant.

Suppose we try and realize what taxation means in this good land of ours. The general government raises about \$400,000,000, all indirect; and the local governments some \$300,000,000 more, a large proportion of which is indirect. Make a most liberal allowance for taxes that cannot be charged back by landlords and dealers, and we have \$600,000,000 as a total of indirect taxation.

There is a very important item yet to notice. Everything we buy of domestic manufacture, is raised in price by the tariff, although the government gets none of it. This is estimated at not less than \$500,000,000 a year. So more than half the total savings of this great nation go in taxes, of which some \$1,100,000,000 are indirect, and not over \$200,000,000 direct.

I ask my readers to make a note here, that a direct tax upon property would remove half the tax burden now resting upon the people of this country. The added wealth of a country means its savings of the year by all its citizens. Therefore indirect taxation is a tax upon the nation's savings. That means that the millionaire pays less than two per cent. upon his savings, whilst the wage-working toiler pays over seventy-three per cent. upon his.

These figures represent facts, not of the savage's "push and pull" force that meets us at every turn; but of the tremendous power to which we may shut our eyes if we will, but all the same it is carrying us and our children down either to slavery, or to a social upturning such as the world has never yet witnessed.

It is because they do appreciate in a rough way such facts as these, that socialist leaders expect to have a following within ten years large enough to upturn civilization, and reduce society to a monotony of dead level. With the savage weapon of brute force they may, indeed, do fearful mischief, but their complete success, I believe, impossible. Could they obliterate the past and destroy the present, yet the future would work out precisely the same conditions, outwrought by the mighty unseen force we call "human nature."

We can well understand the manhood that resists tyranny and asserts its equality through rebellion and human gore; yet even then the achieved liberty must be enshrined in moderation, or the past will soon repeat itself; for the slave to his passion is ever a bastard freeman, and never a true son of liberty. But when that rebel has freedom of

speech, of press, and of vote, and yet would play the bully and the brute, it marks him as the dangerous wild beast that must be hunted to his lair before he destroy those we love best.

We have had lamentable proof that as a nation we are in danger; that a force potent enough to destroy liberty is to-day hurrying us to destruction of our loved republic; but instead of "lamp-post and halter" I propose that we examine whether it be a disease that is upon us, or whether it be an exuberance of vital force, which, when present in boyhood, marks the possibility of a useful and well-regulated maturity.

Now what are the facts? We have a country whose grand possibilities were latent and unexpressed a couple of hundred years ago. Grain and coal; the glistering mineral; and vast forests of timber; with waterways threading the great continent, were right royal gifts of Santa Claus hanging in the stocking of a nation just born. For a thousand years nature held them in her hand for the Aztec, the Tltec and the Indian brave; each with well-tried muscle to endure, but without intelligence to achieve.

So the conquering hero comes to take possession: Gun, ax, plow, and a nature that wills to succeed are his capital. He is a man of many parts, but with only one to play; and that is to labor without ceasing till hoarded industry shall blossom into wealth. And as the country begins to smile with crops and glad homes, he invites the Caucasian the world over to come, share both the toil and the blessing. The disappointed, the down-trodden, and the ambitious heard and answered the call, till the inflow of home-seekers has become a westward gulf stream across the broad Atlantic.

The past is ever mother to the present. The proud pre-eminence of lords, barons, and vast wealth in the old home, were ambitious embedded in the heart, to be some day realized, just so far as conditions might permit in the land of the setting sun.

But the man of many parts must wait. To-day it is a home, well cleared fields and freedom from debt that he achieves. Meantime his children gather at the school house under the hill, and broaden into new aspirations. Industry and intelligence are becoming educated; and the rhythms of Mozart and Handel replace the cradle song of the bygone. Love of beauty begins to woo nature; and here and there a young artist of the west starts eastern people into visions of the future. Power grows with effort; and the intelligence that conquers success is aroused to new endeavor, till a nation's power manifests the genius of its children.

(To be continued.)

Woman and the Household.

BY HESTER M. POOLE.
(106 West 29th Street, New York.)

HEAVEN.
Oh! heaven is nearer than mortals think
When they look with a trembling dread
At the misty future that stretches on
From the silent home of the dead.

'Tis no lone isle on a boundless main,
No brilliant but distant shore
Where the lovely ones who are called away
Must go to return no more.

No! heaven is near us; the mighty veil
Of mortality blinds the eyes
That we cannot see the angel bands
On the shores of eternity.

The eye that shuts in a dying hour
Will open the next in bliss;
The welcome will sound in the heavenly world,
Ere the farewell is hushed in this.

We pass from the clasp of mourning friends
To the arms of the loved and lost,
And those smiling faces will greet us there
Which on earth we have valued most.

Yet oft in the hours of holy thought,
To the thrilling soul is given
The power to pierce through the mist of sense
To the beautiful scenes of heaven.

Then very near seem its pearly gates,
And sweetly its harpings fall,
Till the soul is restless to soar away,
And long for the angels' call.

I know when the silver cord is loosed,
When the veil is rent away,
Not long and dark shall the passage be
To the realms of endless day. —Anon.

The triecle has become a favorite pastime among women in some portions of the country. At a recent contest in Boston, there were a number of competitors from this side of the house. A spectator stated that "there is at least one Boston woman who can do fifty miles a day with the same ease with which an ordinary rider can do fifteen or twenty. She came to the meet on a tandem with her husband, and with her five-year-old boy towed behind, riding in a little cart made purpose for an annex to the machine that his parents ride."

The Iowa woman is not devoured by idleness nor eaten up by sloth. It is stated, from the census takers, that nine hundred and fifty-five women own and direct farms, eighteen manage stock farms, five own green houses, ninety manage market gardens, thirteen serve as county school superintendents, thirty-seven manage intermediate institutions of learning, one hundred and twenty-five are physicians, forty-nine are registered pharmacists, five attorneys-at-law, ten ministers, three dentists, one hundred and ten professional nurses, and one civil engineer.

The Philadelphia Record, taking up the subject of Woman's Industrial Victories, makes this summary of the case:

"Forty years ago there was one woman in the United States who was a merchant. She was pointed out as a great example. There was also one woman preacher, and one woman physician, who had been instructed privately, and who for years practised without a diploma. There are now nearly or quite three thousand women physicians in this country. They must more strongly in this than in either of the other learned professions. About two hundred have climbed into the pulpit, and about half as many are supposed to be versed in the intricacies of the law.

"The figures of the last census show very clearly the industrial victories that have been won by women. There are now but few callings in which they are not represented. Nearly one-third of all the artists in the United States are women: This is a field into which they have pressed only in modern times. There are not many feminine names to keep company with those of the old masters. The restricted education of women in the middle ages unfitted them for entrance upon the domain of art. But with the increased facilities for training in that line, there are undoubtedly great triumphs in store for them there. Women always did more or less literary work, but comparatively few of them have invaded the ranks of journalism. Of the twelve thousand three hundred journalists in this country, only the odd hundreds are women, and these have mostly made special departments for themselves. As correspondents and reporters in certain

lines they have fairly and honorably earned their steps.

"A Boston paper not long ago published some statements relating to the employment of women in Massachusetts, which are interesting if true. One of these is that there are no less than two hundred and eighty-four branches of industry in which women gain a livelihood in that State. In these various pursuits two hundred and fifty thousand women make their own living."

The ceremonial presentation and acceptance of Anne Whitney's statue of Harriet Martineau at Wellesley College, which lately took place, has revived historical interest in this work of art. It was originally made by Miss Whitney at the order of Mrs. Maria Weston Chapman, the biographer of the noble English woman, assisted by a few of Mrs. Chapman's friends. The latter person was famous as an anti-slavery worker, in the days when to be that, meant ostracism, if not danger. She was noted by Miss Martineau as being the most beautiful woman in America, and was cultured, enthusiastic and able.

Three years before her death, in the year 1882, Mrs. Chapman gave the statue to Miss Whitney. The sculptress, after consulting with friends of both parties, concluded to offer the work to Wellesley College.

Mrs. Durant, the widow of the founder of the college, thus accepted the monumental work: "The statue will be well placed in the college among earnest young women from every State in the United States, from Europe, Asia, Africa, and the islands of the sea, and those who go all over the world as teachers."

SOME WOMEN'S LIVES.

A writer in a late number of Harper's Monthly, describes the inhabitants of the southeastern portion of Kentucky, near Cumberland Gap, with much distinctness. The lives of women there are as much cut off from the great world as if they lived on another continent. He says:

"The women appear to do most of the work. From the sheep running wild, they take the wool, which is carded, reeled, spun and woven into fabrics by their own hands and on their rudest implements. One or two spinning-wheels will be found in every house. Cotton from their little patches, too, they clear by using a primitive cotton-gin. It is surprising to see from what appliances they will bring forth exquisite fabrics; all the garments for personal wear, bed clothes and the like. When they can afford, they make carpets.

They have, as a rule, luxuriant hair, and their faces in early life are often very handsome. They appear passionately fond of dress and array themselves in gay colors and pinchbeck jewelry. They show much natural diffidence. It is told that in remote districts in the mountains they are not allowed to sit at the table with the male members of the household, but serve them as in ancient societies. Commonly, too, in going to church, the men ride and carry the children, while the women walk.

"Marriages take place early, and they are a most fecund race. There is among the people a low standard of morality. The dwellings—often mere cabins with a single room—are built of rough-hewn logs, chinked or daubed, though not always so—with a puncheon floor and no chamber roof. A bed is made by boring auger holes into a log, driving sticks into these, and overlaying them with hickory bark and sedge grass. Once I spent the day in the house of a woman of eighty years, who was a lingering representative of a nearly extinct type. She had never been out of the neighborhood of her birth, knew the mountains like a garden, had whipped men in a single handed encounter, brought down many a deer and wild turkey with her own rifle, and now, infirm, had but to sit in her cabin door, and send her trained dogs into the depths of the forest to discover the wished for game; a fiercer woman I never looked upon."

Truly, half the world knows not how the other half live.

GORTHE'S TREATMENT OF WOMEN.

In the editor's study, deals with this subject. It is well known that this great German master was totally and continually unscrupulous where women were concerned. In a book of lectures delivered at the Concord School of

Philosophy, last summer, On the Life and Genius of Goethe, this fault of the master seems not to have been touched upon at all, save by Mrs. Julia Ward Howe, who took Goethe's Women for her text. The Editor of the Study very nobly continues:

"To our mind it is no defense of him to say that many other men were as bad or worse, or to imply that much must be forgiven to his 'genius.' Nothing must be forgiven to a man's 'genius.' The greater his power, the greater his responsibility before the human conscience, which is God in us. There is no recognition of those qualities which caused Wordsworth to hurl the book across the room with an indignant perception of its sensuality. Yet such a recognition might have come most fitly from the group who preferred rather to burn incense at his shrine.

"We do not despair of the day, however, when the poor, honest herd of human kind shall give universal utterance to the universal instinct, and shall hold selfish power in politics, in art, in religion, for the devil that it is; when neither its pride nor its vanity shall be flattered by the puerilities of the 'geniuses' who have forgotten their duty to the common weakness, and have abused it to their own glory. In that day we shall shudder at many monsters of passion, of self-indulgence, of heartlessness, whom we still more or less openly adore for their 'genius,' and shall account no man worshipful whom we do not know to be good. . . . All at once good and great will no longer strike us as something so anomalous that we shall be tempted to question either its goodness or its greatness."

The Sabbath Question.

The clergy in our city are zealous, honest men, who have devoted the major part of their lives to studying theology and confirming themselves in the tenets of their faith. In their boyhood they were not confined to a close shop six days in the week and know nothing of the sweat and toil incident thereto. They walk and ride on secular days in the open air and look upon the beautiful things God has provided in nature without let or hindrance. . . . We favor the running of steamboats and cars on the Sabbath because the people want them. We do not use them often, but when we do it is no one's business but ours. We must pardon much for the spirit of liberty in this blessed land, and guard with jealousy any attempt to abridge it. The people were never so much attached to true religion as now. There is more tender regard for each other's rights in one hour to-day than in the 365 days of the year of the Puritan. Our laboring men, who are cleanly clad on the Sabbath, take their wives and little ones to the islands, or go into the country to a grove, to get God's pure air, are in far better mood to be reached by a gospel that preaches a kind, loving Father than they would be to be deprived of all such blessings through church influence. We advise our clerical friends to let other people's comfort alone. We attend church every Sabbath, and wish our readers would do the same. It is a great benefit to them to hear tidings new and old of God's holy word; but pure air, and the smell of trees, flowers, and grass, are as essential to comfort as mental food.—Portland (Me.) Express.

An Ohio Fire-Eater.

Frank Moore, a blacksmith of Barnesville, O., is the owner of an English bull terrier dog that is really a wonder. The pup is now ten months old, and from early puppyhood has been reared by the side of the forge. When six months old he tread on a hot piece of iron in the shop and burned his foot. This so angered the pup that he at once seized the piece of iron in his mouth and began to chew it viciously. This was the beginning of his salamander antics, and it is now a daily occurrence to see him grab pieces of red-hot iron in his mouth and chew them. He has been known to jump into the forge and seize a mouthful of red-hot coals and grind them between his teeth with as much complacency as if they were scraps of bread and meat. A remarkable fact is, the dog does not in the least appear to suffer from his feats of fire, and at all appearance is not burned thereby. —Cincinnati Enquirer.

New England Spiritualists' Camp Meeting Association.

Thirteenth Annual Convocation
At Lake Pleasant, Montague, Mass.

(On the Hoosac Tunnel Route, midway between Boston and Troy.)
July 31st to September 1st, inclusive.

Sunday	August 1st	HON. A. H. DAILEY	Brooklyn, N. Y.
Tuesday	3rd	MRS. SARAH A. BRYNEN	Boston, Mass.
Wednesday	4th	MRS. WALTER HOWELL	Philadelphia, Pa.
Thursday	5th	MRS. SARAH A. BRYNEN	Boston, Mass.
Friday	6th	MR. WALTER HOWELL	Philadelphia, Pa.
Saturday	7th	MRS. FANNIE DAVIS SMITH	Brandsburg, Va.
Sunday	8th	FRY, J. S. SUGGARS	Montague, Mass.
Tuesday	10th	DR. DEAN CLARK	Chicago, Ill.
Wednesday	11th	MRS. FANNIE DAVIS SMITH	Brandsburg, Va.
Thursday	12th	DR. DEAN CLARK	Chicago, Ill.
Friday	13th	"MR. N. J. T. BRIGHAM	Clinton, Mass.
Saturday	14th	MRS. JULIETTE YEAH	Leicester, Mass.
Sunday	15th	HON. A. H. DAILEY	Brooklyn, N. Y.
Tuesday	17th	MRS. A. M. BRESHER	Newtown, Mass.
Wednesday	18th	MR. CHARLES DAVEN	New York, N. Y.
Thursday	19th	MR. J. C. MOORE	Philadelphia, Pa.
Friday	20th	MR. CHARLES DAVEN	New York, N. Y.
Saturday	21st	MRS. EMMA S. PAUL	Morrisville, Pa.
Sunday	22nd	MR. J. C. MOORE	Philadelphia, Pa.
Tuesday	24th	MRS. EMMA S. PAUL	Morrisville, Pa.
Wednesday	25th	MR. J. C. MOORE	Philadelphia, Pa.
Thursday	26th	MR. J. C. MOORE	Philadelphia, Pa.
Friday	27th	MR. J. C. MOORE	Philadelphia, Pa.
Saturday	28th	MR. J. C. MOORE	Philadelphia, Pa.
Sunday	29th	MR. J. C. MOORE	Philadelphia, Pa.
Tuesday	31st	MR. J. C. MOORE	Philadelphia, Pa.

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CHICAGO, ILL., Saturday July 24, 1886.

Liberal Preachers Doubting Immortality.

It is quite common for liberal preachers to talk of immortality in a doubting way. They are at sea without a compass, have lost the old landmarks and found no new ones. The evangelical clergy have a great advantage in their affirmative methods. They do not speak as doubting, but as believing deeply and earnestly. Even if some of their evidences are faulty, their conclusion agrees with the voice within, which has for ages told of the eternal life, and so their words have convincing power. The liberal denominations do not grow because they lack earnest convictions, and fail to affirm this and other vital truths, with a positive power, which can only come from deep and heart-felt faith. They must affirm the ideas of Deity and immortality with triumphant and victorious strength, and verify their affirmations by such reasonable evidence as our age demands, and by such appeal to the "spirit in a man which giveth him understanding," as have stirred and uplifted human souls in all ages. The evidences of to-day, as well as those of the past, must be understood, and man as a spiritual being with infinite relations must be seen in the light of modern research. Drop out a year from the course of studies now followed in theological schools, and put in its place a study of clairvoyance, magnetism and all the psychological faculties of our wondrous interior life, and of Spiritualism, or our relations to the life beyond, and the educated preacher will be ready to meet the needs of this nineteenth century. Without such preparation the liberal preacher especially is not equipped for his task. With small faith in the old dogma, small faith and no knowledge of modern psychic research and spiritual philosophy, and small faith in the soul's testimony, he is weak indeed. Standing between the old and the new, doubting the past and the present, he may have fine rhetoric, well turned periods, a play of words that passes for eloquence, but not the mighty and uplifting power and the strong flame that warms and purifies yet does not consume, which only come when great truths of the spirit are spoken.

These thoughts are called out by a sermon of a popular and liberal Universalist clergyman, Rev. E. K. Bedford, of Detroit, delivered in his pulpit in that city, Sunday, July 12th, from which we extract as follows:

"But does life utterly perish? The child-life of the world—is it lost? Who knows the mystery of that infinite life that is above and around this life, and in the midst of whose infinite expanse this life, which we call so firm and real, is but an infinitesimal point. Who can tell its scope? Who knows the vast import of that infinite life which is probably nourished by the perpetual destruction and perishing of the life that now is? The perishing, the ceasing of life here which we think so strong and sturdy, so firmly clasped with the future to survive?

"The child of the morning fades into the mystery of death, and the man of a hundred years also fades away with the same mystery, after carrying a brief hour longer; but which is the fittest to survive? What mortal shall decide what is fittest to survive? We say the little child ceasing away before it has spoken its simplest word is frail, but after the bubble of half a century is not life frail? We cannot judge. But we can hope and believe largely for all life inasmuch as the Infinite Creator has bled his thought in the creation of all things.

"With our faith which sees a benignant spirit brooding over all phases of loss and death, we find it most befitting our understanding to think that that condition is best which sees life enlarged to its widest scope, intensified and made full and commanding, and death reduced to the least limits, with all its traces obliterated so far as possible from our vision. The forest, the field, everything brimming over and pulsating with life, with all its grace and inspiration and over-present charm and magnetism.

"Life always justifies itself to our understanding, while death is the mystery now waiting to be explained. Nothing is so credible as life. It needs no advocate. Its own myriad forms are ever proclaiming its reason for being, while the closed lips of death refuse to part with their secret, and to all the living things are the most incredible—needing to be explained. Death the sphinx whose riddle needs to be guessed.

"But while we wait the breaking of this mystery in whatever sphere it may be solved, we take note of that tendency which has given the world a constantly improving type of life upon the earth, as if the God who created the rudest primordial form, element or germ had attended all this rising fortune

of life till this latest day—the living God who is as much in the world to-day as an active force as ever in the ages past."

The "infinite life, which is probably nourished by the perpetual perishing and destruction of the life that now is," and "the closed lips of death," which "refuse to part with their secret," is what this preacher had to say of "the sphinx whose riddle needs to be guessed," and he has only the suggestion that we "can hope and believe, largely"—a hoping against hope amidst the misty chill of his other words. Contrast this halting and doubting hope of the liberal preacher with the words of Victor Hugo, the Spiritualist:

"I feel in myself the future life. . . . When I go down to the grave I can say with many others, 'I have finished my day's work; but I cannot say I have finished my life.' My day's work will begin again next morning. The tomb is not a blind alley. It is a thoroughfare. It closes on the twilight to open with the dawn."

The change from one to the other is like that from the frozen blast of an iceberg to the soft breath of the south wind in May, with the white bloom of spring prophetic of summer fruitage in sight.

Concord School of Philosophy.

This school holds its yearly sessions in the fine old town once the home of Emerson; and has been well reported in leading newspapers for the past few seasons, much to the enjoyment of men and women of literary and classic culture and of enlarged thought. The lectures each day have been by scholarly persons who have some share of that courage of conviction and expression which is fortunately gaining ground in our day, and the discussions have sometimes been of marked breadth and value, with a tinge of mutual admiration, as witnessed by some whose homes are far away from that home of New England philosophers.

This season the first two weeks are devoted to the great Italian poet, Dante. Prof. W. T. Harris, Mrs. Cheney, Dr. Bartol, Mrs. Julia Ward Howe and others giving lectures on his writings and his views of life. Possibly they may recognize the fact that his experiences as a writer were quite like those of modern trance mediums, who write almost or quite unconsciously. The Plato session opens July 23d. Rev. Dr. Hedge will speak on "Plato and Christianity;" Rev. W. R. Alger, on Plato, Buddha, Swedenborg and Fichte, concerning an Immortal Self," and others will take part.

Possibly Mr. Alger may know that Immanuel Hermann Fichte, scarcely less eminent than his father, more than twenty-five years ago became fully convinced of the reality of spirit intercourse by facts developed through the mediumship of Baron Goldenstube, a highly cultivated and sincere man. I. H. Fichte left a pamphlet full of earnestness as well as of marked ability, in which he holds Spiritualism as the ratification of the belief in immortality by the proofs of psychic experience. He exclaims: "No one should keep silence," and anticipates the greatest benefits to religion and morality from the progress of the spiritual movement.

In his large book, published some twenty years ago, on "The Doctrine of a Future Life," Mr. Alger showed little intelligence or appreciation of Spiritualism, but time may have opened his mind and soul.

While it is well to consider the views of these ascended sages concerning an immortal self, it would be eminently fit and fair to consider the views and experiences of a goodly company of men and women, proficient in courtesy, large in thought, clear in judgment and ripe in spiritual culture, who are still on earth, and could meet at Concord with the learned company there assembled. But we can wait; the time is coming when Concord, and all like schools, must give due heed to the great significance of Spiritualism and due time to its discussion, or else die of inanition.

A Strange Belief.

It appears from a dispatch from Cincinnati, that a party of thirty or forty people, most of them prominent and above the average intelligence, believe that Mrs. John B. Martin of Walnut Hills, that city, is Christ manifest in the flesh, and that her sister, Mrs. John F. Brock, is the Holy Ghost. The followers of these two women meet at Mrs. Brock's house and worship them both. Mrs. Martin has exerted some influence that has put them completely in her power, and they are fanatics on the subject. One of the woman's followers is named Jerome. He was bookkeeper for the Cincinnati agency of D. Appleton & Co., the New York publishers. He gave up his position with \$1,800 a year to serve her. To a reporter who saw him he said: "I have seen God face to face in the last half hour." A young man named Cook, who works in the auditor's office of the Adams Express, resigned his position and has attached himself to the new sect. This movement has been going on quietly for a year without becoming generally known. The women seclude themselves and will not be seen by any one who is not a worshiper or vouched for by one of them. Many have sold their homes and taken houses near the women on the hill. Those who have given up their positions say they do not need work or money. All they need is spiritual food and this will be furnished by the Lord just as it was furnished to the children in the wilderness. A Miss Andrews, who lives with her mother on Walnut Hills, is almost insane from the excitement and passes her whole time in weeping, singing and praying. Exposure to public ridicule, it is thought, will bring them to their senses.

An attempt is being made at Nebraska City, Neb., to change the course of the river so as bring it nearer to the city.

A Girl who had Apparently Died Comes to Life and Begins to Preach.

A Columbus (Miss.) letter to the New Orleans Picayune, sets forth that the little town of Vernon, in Lamar County, Ala., twenty-eight miles northeast of Columbus, has furnished a first-class sensation which has set the entire country wild. Mollie Pennington, daughter of George Pennington, who resides four miles from Vernon, aged thirteen years, was taken sick June 15. Physicians state that her illness resembled hydrophobia. The 17th, Drs. Reed, Brown, Morton and Burns were called in to see the girl. She presented every sign of hydrophobia, attempting to bite every one around her, even herself. The 18th she somewhat rallied, gained her consciousness, and told those around her that she would die for an hour exactly, and at the expiration of that time to chafe her hands and feet and that she would come back to life.

At the time predicted she died away, and physicians present state that death was apparent, the pulse falling to beat and her body was cold. Her physicians during the hour applied all available remedies to restore her, and at sixty-two minutes exactly from the time she swooned away she astonished all by opening her eyes and jumping nimbly from her bed.

She said that she had been to heaven, and that God had cured her. She then said that she was returned to preach to the earth, and commenced there exhortations that amazed them all.

The most curious circumstance is that she remarked immediately that she had seen Mrs. Briermore in heaven and had talked with her. Mrs. Briermore, who lived four miles away, died during the hour the girl was apparently dead, and no one had had any communication from that family.

At appointed times, evening, she has continued her exhortations, telling beforehand at what hour God would be with her. Ministers from all over the country are flocking to see her, and her discourses move her audiences to shouts and tears. Men of strong minds say there is something supernatural about her. She never went to school a day, and cannot read her name, and never heard but one sermon in her life; and the good language used by her in her discourses and Bible teachings strikes her hearers with wonder. She is unusually small for her age, weighing but forty-one pounds. She has always been of a reticent disposition, but within the last month she has been in unusual good spirits and talked incessantly. Great crowds are reported as going from all over the country to hear her.

Arraignment of the A. S. P. R.

A terrific indictment of the American Society for Psychical Research appears on this page. The JOURNAL's columns are at the service of the Society to answer the charges. We are glad to bear testimony to the frank and cordial attitude of some members of the Society's committee on phenomena, and to their honest and persistent efforts in the task assigned them; a task beset by peculiar difficulties both in its prosecution and in presentation of reports to the body to whom the committee is responsible. The Society unfortunately, in the judgment of all competent to express an opinion, handicapped itself at the start by electing as president a distinguished astronomer who had already prejudged the whole subject and publicly announced his disbelief as to the existence of the phenomena which the Society was organized to investigate.

But it is not impossible that the animus which seems to have moved the originators of the A. S. P. R. may give way to a more sensible course. The policy of the managers was no doubt honest but rested upon assumptions of ignorance. Having grown wiser, as we hope, these gentlemen may have the manliness to admit their early mistakes and make a fresh start. Should they do so, we earnestly advise the author of "A Critique of Pure Unreason" and all others interested to meet them half way and join in a work, than which none other can be more important or pressing.

Mary F. Davis.

On Sunday last, the beautiful spirit of Mary Fenn Davis bade adieu to its mortal form and passed to the higher life from Orange, New Jersey. In the hearts of thousands Mrs. Davis holds a place which will always be warm. The memory of her sweet, patient face and gentle speech will ever be fresh in the minds of these friends. May the unspeakable agonies of a crushed heart and all the physical suffering of the last illness be blotted out of her remembrance, to the end that she may take up her life-work for humanity where she was forced to lay it down through the culmination of a mistake made thirty years ago. Out of her trials, may all good women gain new strength to battle with error, passion, ignorance and hereditary idiosyncrasies, which have beset the path of the reformer ever since man walked the earth.

A biographical sketch of this talented woman will appear in a later number of the JOURNAL, written by her loyal and steadfast friend, Mrs. Hester M. Poole.

Andrews, the Georgian who last year walked from Atlanta to Boston, is now on his second trip, accompanied by the same little dog. The peculiar thing about it is that the pedestrian is 96 years old.

In Mexico a miller is obliged to pay thirty-two separate taxes on his wheat in getting it from the field to the market.

GENERAL ITEMS.

The *Psychische Studien* for May calls Mr. Eglinton "the notoriously genuine English medium."

Judge E. S. Holbrook has started eastward—going first to Washington, D. C., then to Boston and Worcester, Mass., and then to the various camp meetings.

Any one who has the "Science of Evil," by Joel Moody, in good condition, and wishes to sell it, can find a purchaser by writing to C. H. Horine, Union Stock Yards, Ill.

"What Is It to be a Christian," by Rev. Jenkin Lloyd Jones, has been brought out in pamphlet form by Charles H. Kerr & Co., 175 Dearborn street, Chicago, and will be sent by them to any address on receipt of five cents in stamps.

Our copy of *Light* (London) for March 6th, has had quite a varied experience. It was in the Oregon at the time that steamer was wrecked, but was fortunately rescued from a watery grave, and now reaches this office bearing the evidence of having been thoroughly submerged.

Rev. Charles F. Thwing of Cambridge, with the assistance of his wife, has just completed an original and deeply interesting work, "The Family: an Historical and Social Study." The work is the first historical and philosophical study upon the important subject of divorce, and other social problems. It will be published by Lee & Shepard.

Geo. Knowles, Secretary, writes as follows from Delphos, Kan.: "The Solomon Valley Camp Meeting will be held under the auspices of the First Society of Spiritualists of Delphos, Kansas. It will commence September 3rd, and continue for ten days. We expect to depend mostly on home talent as our means are limited, though we have quite a number of fair speakers among us. Our Sunday school is gaining in numbers and interest."

The *Medium and Daybreak*, of London says: "A vast amount of unreliable and exaggerated talk is too frequently the product of self-advertised 'inspiration.' A new clique of adventurers, called 'metaphysicians,' has sprung up in Boston, and other places in America; and it has taken root among the Orthodox as 'Christian Science,' the lobes of the brain and spinal column being figured on their prints as a cross. Mr. Colville seems to have been considerably psychologized by this sort of thing, as he has been by the Papists and re-incarnationists in Paris."

Mr. J. Clegg Wright will complete a two years' term with the Philadelphia society in September next. He is prepared to make lecture engagements for the coming fall and winter, and may be addressed at his home Newfield, New Jersey. In a letter to the editor, dated the 15th, Mr. Wright says: "Your speech before the New York Conference did me good. I have been thinking for some time seriously, of withdrawing from the Cause as a public worker. But as you are in for helping to improve the status of Spiritualism, I am with you with all my heart."

The Springfield, Mass., *Union* says: "The Lower House of the Legislature unanimously decides that if a man buys a piece of property on Sunday he may keep it and refuse to pay for it, because it was wicked for the rightful owner to sell it on the Lord's day, and the Senate thinks it for the conservation of religion that an honest woman should be falsely condemned, as happened a while ago, because her only witness happens to be an atheist, although he is so honest that he avows his disbelief in God instead of lying about it."

Have you noticed how the development of the individual corresponds so closely to the progress of the race? The frivolous, gleeful, innocent child, "pleased with a trifle, tickled with a straw," the pugnacious, bellicose youth, decorating his body, and tricked out with finery; the providing stage of full manhood, eagerly striving after wealth; and then the sober, sedate period of Spiritual Life, the sunset of life—the gloamin'—when all is peaceful and serene. Can we hope that that state will come to our race on this earth? If we have outgrown the stage of primeval virtue and innocence, we have scarcely yet emerged fully from the fighting period, and we certainly seem in the full whirl of the commercial era. May the Lord hasten the spiritual millennium!—J. B. Soutter.

The editor of *The Intelligencer* of Scranton, Pa., on being requested to "Stop your fooling with evil spirits," replies as follows: "We desire to say that we have been investigating this phenomenon for several years, and we have conversed with hundreds of spirits of high and low degree, while in earthly life. We have never conversed with one who found fault with the teachings of Christ. What we suppose you call 'evil spirits' have frequently told us that it had been a source of constant regret, since they passed over to spirit life, that they had not made better use of their time while in earth-life in doing good acts; that had they done what they could to make the world better for having lived in it, their advent into spirit life would have been much brighter. They claim that every crime committed on this side, must be atoned for on the other side. When I have heard the question asked the controlling spirit, 'Do you advise us to pray?' The reply was 'Yes. Don't you know that every good act you do; every good thought you think, are prayers that count? These will be formed into bright stars set in a crown given you when you come over here.'"

Women are employed as guards at the crossings of Prussian State railways. They are paid twelve to nineteen cents per day.

For the Religio-Philosophical Journal.

A CRITIQUE OF PURE UNREASON.

Being the Theosophical Society's First Indictment of the "American Society for Psychical Research."

Mr. President and Gentlemen of the American Society for Psychical Research.—Our love of truth is for its own sake, and we are no respecters of persons. Our will is to challenge untruth that is stamped with your eminent scientific authority. Our purpose is fixed; psychic science shall not become a toy in your distinguished scientific hands.

We define psychic science to be the knowledge of the human soul, and we define psychical research to be the investigation of the human soul as to its potencies and properties, its qualities and attributes, its origin, nature, and probable destiny. You have given us no evidence that you are officially informed of the existence of this object of investigation. Until you do so, we shall decline to recognize you as psychic researchers, and shall challenge your right to have or to hold, much more to express, any opinions upon the subject of psychic science.

We know that you cannot shuffle the requisite information out of your pack of cards, or juggle it out of your combined die-thrower and tally-keeper, or spell it out of the rebus which adorns the pages of your published proceedings, or elpher it out of your mathematical factorials or exponentials in any calculus of probabilities. For the simple reason that there is no soul to speak of in such things, and consequently no psychic science to be got out of them. Meanwhile, be kind enough to focus your minds on the definition of psychic science we have given you, and do not forget for an instant that you pretend to be engaged in the investigation of the phenomena of Spiritualism. Bpt are you, really?

We know that you are not, and we intend to make known to others the fact that you are not. We suspect your motives as much as we condemn your methods; and we are not disposed at present to condone your sins. We challenge your sincerity. We do not think that you are in earnest in this matter. We gravely doubt that you do not consider yourselves much wiser than others are, while we observe in your operations no trace of that humility which is the touchstone of wisdom. We question that your learned body, as an organization, either expects or desires spiritual enlightenment, or indeed is either ready or willing to receive spiritual instruction, or in fine is able to understand the simplest phenomena of Spiritualism. Our amazement would be—had we not long since given over wonder at any possible exhibition of human vanity and human ignorance, had we not learned to regard with indifference the curse of the commonplace, withholding contempt even from that which is contemptible—our amazement would be that among your number not one human soul has been found to dash out in flaming indignation at the publication of your proceedings. Had but a single ray of spiritual light illumined your learned body, gentlemen, had but a spark of the divine fire been kindled in your souls, you had not then published those puerilities of yours which are beyond the possibility of peforation.

Under the respective circumstances of the Theosophical Society and of the American Society for Psychical Research, we can have no word of apology or personal explanation to offer for taking charge of your proceedings and assuming the censorship of your ostensible results. As between man and man, our tolerance of your individual opinions is absolute; our personal courtesy and all due deference is yours, one and several; our patience and forbearance you will find to be equal to the demands you may make upon it, and that is to call it practically inexhaustible. But as between our respective bodies corporate, we give and take no quarter. Our knowledge of your society is intimate, exact and comprehensive; we know you thoroughly, as we do other matters into which it may be our duty or our pleasure to inquire. Our knowledge of your affairs enables us to indict you before the public upon the following several specific counts against your learned and honorable body, as an organization, and without reference to individuals except as hereinafter named.

Preferring the general charge that you are not what you pretend to be, we specify:

1. That you know nothing of psychic science.
2. That you do not know how to conduct psychic research.
3. That you do not know what it is that you are in search of.
4. That you would not know a psychic result to be such if you reached it.
5. That you do not know how to judge the evidence upon which psychic phenomena rest.
6. That you do not know of anything really worth investigating in psychic science.
7. That you do not know how to learn and do not really want to be taught.

And yet you are pleased to style yourselves "The American Society for Psychical Research." We say to you, gentlemen, that being what you are, your very name is an insult to psychic science, and would be, were it known, a just cause of offense to hundreds of thousands who have reached that goal toward which you have resolutely turned your backs. In discussing the charges which we bring against you, we shall take occasion to show you that you are not in the line of psychic evolution, but surely tending in the opposite direction. If you do not heed our warning, if you do not desist and turn to the rightabout before it is too late, every hope that you entertain will be frustrated, your every endeavor will yield you shame and confusion, your goal will prove to be the pillory of public opinion, and your first real lesson in psychic science will have been learned when psychic research into your own souls shows you what it is to be made a laughing-stock.

We doubt that you are of such heroic stuff, that you court martyrdom as the price of any spiritual enlightenment you might acquire by personal experiences of the above description. We mistake the scientific temper entirely if it would not decline with thanks the spiritual wisdom of Jesus or of Gautama, were even wounded vainly the penalty of its possession. If you are so very sensitive, gentlemen, if a sense of your dignity and consequence rounds the circumference of your psychic horizon, we advise you to abandon psychic research, for otherwise, you will awake to that sense of the ridiculous which can only be experienced by those who make themselves objects of ridicule.

That you know nothing of psychic science is obvious from the composition of your society. Not that you have not two or three members whom we know to be profound psychists, more or less prominently identified with Spiritualism, and well versed in its phenomena. But it is that these gentlemen are almost necessarily silent in your midst.

*See Proceedings A. S. P. R., No. 1, pp. 13, 15, 45.

They are not your recognized leaders. You do not look to them for advice and counsel and instruction. You are not where you ought to be, as a body, at their feet, there to learn the wisdom you so sorely need. We doubt that you would bend your stubborn necks to the yoke of instruction from even one of your own number. When, in the possible future, you shall have painfully toiled through the alphabet of psychic science, and become able to spell its early words, the members of whom we speak will converse with you in the terms of psychic science, but not till then. They are too theosophical to play with you in the nursery of your psychic nativity, perhaps, or have important business elsewhere just now. The upshot is, that you are left to your own devices. Let us see what some of these have been.

With the exceptions above noted you have jealously excluded psychists from your society for psychic research. With the exceptions noted, psychists are conspicuous by their absence from your body. We do not know a psychist among you who is there as such. What prominent Spiritualists have you? When you meet, is there one of your number who has ever seen even a ghost? Or if there be one who has held intercourse with a disembodied spirit, is he one who is ready and willing to state to you? Will he write a paragraph for your Proceedings describing a phantom he has investigated? Has he any definite information to offer you over his name and upon his personal authority? Is there a man among you who has satisfied himself of spirit-rappings and table-turnings? Is there one who has witnessed levitation? Has any phenomenon of dematerialization ever come under your observation? Have you ever practiced mesmerism, or been subjected to currents of akasic fluid? Is there a clairvoyant or a clairaudient among you? Did you ever see a case of somnambulism? Did you ever witness the trance state? Did you ever see a spirit light? Did you ever hear a spirit voice? Have you ever been aware of the presence of the astral double of a living person? Have you ever had experience of a mechanical force that physics cannot explain? Have you ever witnessed the result of conscious intelligence and volition in the production of phenomena for which you could not account? How many mediumistic organisms have been the subjects of your experiments in psychics? How many spiritualistic séances have you attended in the aggregate, do you think? Can you even pretend to discriminate between a genuine and a spurious spiritualistic manifestation? Have you any knowledge of the existence of any state of matter that is not described in text-books of chemistry and physics? Do you know any way of exciting and controlling currents of biogen? Did you ever see or find a person who could see a current if od? Have you ever practiced self-magnetization?

If you must say "no" all along this little impromptu catechism, then tell us, gentlemen, in the name of psychic science, what do you know about psychic science or psychics? And if you know nothing, why in the name of knowledge do you not ask somebody who does know? Why not get somebody to tell you about these things, and show them to you, and discuss them with you, and explain them to you, and try to make you understand them? Are you afraid of exposing your ignorance? Do not fear that—it is impossible *celo va sans dire*—and it is no disgrace to be ignorant if you really are anxious to learn, and have formed your views into a society for that purpose. The trouble with you is, that you appear to want to teach, else, surrounded as you are by hundreds of thousands of persons who are competent to instruct you, you would seek them for that purpose, and not seek them for an audience to hear what you have to say, as you virtually do when you rush into print about what you are profoundly ignorant of.

The real reason why you have made yourselves up into this singular conglomeration of ineffectuality which you now present to our wondering eyes as a spectacle to be admired, is not far to seek. The reason is compounded of vanity and cowardice. You are vain enough to suppose that the moment you bend your benign yet penetrating gaze upon a ghost he will be kind enough to vanish and relieve you of the incubus which his further presence would entail. And you are cowardly enough to be afraid of being called cranks if you admit to your number people who know about ghosts and other objects of psychic research. You prefer to guess cards and throw dice with your little machine in the parlor where all is safe and polite. You prefer, then, to sit in your study and cipher out the rest of your psychic researches. You prefer next to print your sage conclusions. And when your proceeding falls under the eye of some man or woman who, while you were thus amusing yourselves, was conducting some delicate experiment in psychic science with perfect success, can you wonder to find yourself an object of merriment? Very probably you would not be seen in the company of the person who has just successfully exploited where you have signally failed; for that person's views you would entertain profound contempt; he or she would be for you a crank, and you would remain for yourself a sequester. Supposing, now, just for a little experiment in psychic science, you could prevail upon that person to be offensively candid in the expression of an opinion regarding yourselves. It would be a valuable lesson, conveying vast psychic nutriment for you, if you could digest and assimilate it. You might even make a salutary discovery if you persisted in such a course. You might discover, to your profound astonishment, that a great many people know a great deal more about psychic research than you do.

Not to retract our banter, let us be blunt now. Gentlemen of the psychical society, there are thousands of persons all about you who are competent to instruct you in that which you have yet to learn—the first principles—the very rudiments of psychic science, the alphabet of psychic research. Where are these people? Why, walk out on the street, anywhere, and right there, every twentieth person you meet will be one who can tell you more in a minute about psychic research than you have ever heard of since you have been a psychic society. Who are these people? These people, gentlemen, are the entire body of enlightened, progressive Spiritualists of America, whom you call cranks, and who know what they know, and who have found it out without your assistance, and who know what you do not know yet—that the cranks are your scientific selves, yes, your most respected selves, dear sirs, who have been caught napping, and have not quite opened your eyes yet, and eat a most ridiculous figure of hopeless anachronism.

The utmost that you can hope to do, gentlemen, is to catch up with the times. Until you do so, we pray you spare us the spectacle of your antique psychic furniture. Do not parade it in public. Keep it in the privacy of your own homes. Keep it for your own use. It suits you, apparently, and certainly no more harmless diversion than a pack of cards and a dice-thrower combined with a

tally keeper could be devised. But when you have played with your toys till you are tired, why write a book to tell us how much you have enjoyed yourselves? That we are willing to take for granted; and besides, if you will excuse the remark, it is what we used to do in our own childhood. F. T. S.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:—
The tenth annual camp-meeting at this Summer Home by the sea, opened to-day under the most favorable circumstances. Cottagers and visitors have been arriving since the very first of the present month in large numbers, and now it is carefully estimated that about 3,000 people are camped at the grove. The directors have been very diligent to make conditions favorable for all concerned; if anything is lacking the public may rest assured that it is caused by obstacles beyond the control of the directors.

The Sunday trains from Boston brought good delegations to the grove; also the Middleboro band, twenty-six pieces, Carter, leader. At 9 A. M. the full camp was astir. As the band began the morning concert, all seemed to catch the inspiration, and forced their feet toward the auditorium, there to enjoy an hour of its sweet harmonies.

At 10 o'clock A. M., President Wm. D. Crockett called the meeting to order, and after a few words of welcome, he opened the exercises by announcing the hymn America, My country 'tis of thee, Sweet land of liberty, Of thee I sing.

Charles W. Sullivan with Prof. Crane as organist, led in congregational singing, that fairly made the woods resound. J. J. Morse, of England, was then introduced, and under control announced his subject to be: "Temples for God, and Homes for Man."

At the close of the lecture, Edgar W. Emerson, of Manchester, N. H., was introduced, and gave many very fine tests of spirit presence to those who had never witnessed his manifestations before, and who acknowledged the descriptions to be perfect in every particular.

AFTERNOON SESSION.
Band concert from 1 o'clock P. M. until 2 o'clock, which was highly enjoyed by the vast audience.

At two o'clock the services were opened with congregational singing, after which Miss Jennie B. Hagan was introduced by President Crockett as the adopted daughter of Onset. Miss Hagan bowed in recognition to the compliment, and in words of friendship and affection said she hoped she might ever prove herself worthy of the home of her adoption.

Miss Hagan took as the subject of her remarks: "THE NEEDS OF THE HOUR," in which she plead for a stronger manhood and womanhood in the defence of Spiritualism—a clean mediumship, unadulterated with fraud and deception. The controlling influences closed with the poem in harmony with the argument of the lecture. Miss Hagan then accepted from the audience the following two subjects for poems: "Needs their own Doomers," and "Homeward Bound." Both subjects were beautifully poemized, and were heartily applauded by the audience.

Platform tests of spirit presence followed by Edgar W. Emerson's controls, giving the closing feasts of the spiritual good things at the platform for the day.

ONSET LYCEUM.
At the close of the afternoon exercises, President Crockett requested all interested in the Children's Lyceum work, to report to the Temple, as the Lyceum would meet at 4 P. M. The spacious room was soon filled to repletion, and Gaudy Ford struck the little bell that signalled the school to their feet, and front face, when all joined in singing. The regular work of the Lyceum followed, consisting of Banner March, Response to Regular Questions, Recitations, Singing and Readings by the children. Special remarks were made by J. J. Morse, and a poem was given by Miss Jennie B. Hagan. The Lyceum closed with the Target March.

The above is, in brief, the main features of the first day's work at Onset Camp-meeting for the season of 1886. Tuesday, J. J. Morse was the regular speaker at 10:30 o'clock A. M., taking for his subject: "Shall we live for this world or the next?" I did not have the pleasure of listening to his remarks, but I am told that it was a noble effort, and gave the very best of satisfaction. The conference meetings are always fully attended and a general interchange and full expression of thought is indulged in by the speakers.

Jennie B. Hagan is one of the few that have no spare evenings, as every body wants her to come to their cottage. Poems are what always fills the bill. Sunday, July 25th, Chas. Dawbarn and Mrs. R. S. Little will be the regular speakers. Western arrivals: Among them I notice Mr. and Mrs. E. H. Mozart, Portland, Oregon; Dr. J. D. McQuill, Mr. and Mrs. John Lumsden, and Mrs. Cailia French, St. Louis, Mo.

BIRTHDAY GREETING.
The friends of Mrs. W. W. Currier, or as many of them as the parlors of Old Pan Cottage would contain, assembled there on the evening of Wednesday, the 14th inst., to extend their congratulations and word of cheer on the return of her 59th birthday anniversary. Among the tokens of friendship was a beautiful floral offering, a basket of flowers from D. N. Ford's conservatory. Miss Jennie B. Hagan was the first speaker, and in her happiest mood spoke words of welcome, and closed with a poem in which special mention was made to each member of the family, both in the moral and spiritual form. Remarks followed by Dr. A. H. Richardson, J. J. Morse, Charles W. Sullivan, Edgar W. Emerson, Mrs. Carrie E. Twing, and also one of Mr. Morse's controls known as the Strolling Player, making some of his happiest plays to many of the persons present. Charles W. Sullivan gave a very beautiful description of the loved ones in spirit form that belong to the immediate family, which was a spiritual blessing of untold value. Mrs. Ruthie B. Robinson reported herself from the spirit side of life with our family. She was for many years considered as one of the members thereof. Words of response were made by Mr. and Mrs. Currier for the kindly greetings and tokens of friendship that had been made manifest.

Social gatherings at the cottage homes are in order, a general good cheer and friendly greeting so well known in spiritual circles pervade throughout the grove.

Onset, Mass., July 15. W. W. CURRIER.
"GUTHRIE'S curse is being fulfilled" was a regulation headline to comment on the recent death of Col. Corkhill. There isn't the slightest doubt about the curse being fulfilled. All connected with the prosecution of Guthrie will die—given time enough.—Tribune.

The Enchanted Summer Land.
To the millions who are so unfortunate as not to be residents of Chicago, the sweltering heat and parched atmosphere is becoming not only monotonous but quite too pronounced for endurance by those who can escape it. Every day the JOURNAL office is visited by travellers from the East or South in search of recreation and a cooler climate. Some are bound for the Rocky Mountains, but the greater number are headed Northward toward the lakes and dells of Wisconsin and Northern Michigan, or for Lake Minnetonka and the many attractive points in Minnesota and Dakota. "To what place shall we go?" "Which is the better route?" "How is the hunting and fishing?" "What do you know of the medical virtues of this or that spring?" These and several thousand more questions such as every traveler can ask, are thrown at the JOURNAL's floor-walker. In addition to this draft upon the capital of the JOURNAL's representative detailed for such work, many letters of inquiry of a similar nature are received.

Then there is the large number of western people who want to visit New England and the sea shore, and a very few Chicago folks who seek to get away from business or are looking for the fresh inspiration of alternation and debating the merits of different points, North, East and West.

Fortunately for the JOURNAL, the army of philanthropic and public spirited railroad officials controlling the transportation to all desirable objective points, have generously issued beautifully designed descriptive pamphlets, and trustworthy statistical information. A few months' diligent study of this fascinating reading has equipped the JOURNAL man with a huge stock of knowledge. To the uninitiated he appears to talk like one who has been "on the spot" no matter what place is spoken of, be it the summit of Pike's Peak, the blood-curdling trip over Marshall Pass, the shod-suggesting deserts of Arizona in the west, or the wild forests of Northern Wisconsin and Michigan, where the accommodating bear, the gentle deer, the graceful grayling, the brilliant trout, the gamey bass and the sweet flavored partridge plead in concert to be preyed upon. Indeed, when in good form he is equally entertaining in his description of Minnetonka with her two hundred miles of indented shore line, hundreds of sailing craft and splendid hotels; of the many curious, strange, interesting and health-giving resorts in Dakota, even away into the Black Hills and Yellowstone Park, and the far Northwest.

Unfortunately for the JOURNAL, this man is on a strike. He declines longer to talk or write on these matters. Hence the JOURNAL invites its readers and correspondents to apply to the railroad people for the missionary tracts which so eloquently, feelingly and convincingly set forth the happiness and health to be had for the seeking. These pamphlets and tracts differ widely in appearance from the cheap, sickly-looking literature given away by certain evangelical tract societies, who are drumming up travel for a more distant and less accessible region. They are beautiful specimens of art, printed on fine paper and embellished with delicate coloring and shading calculated to gratify cultivated taste.

Among the finest of these specimens of the printers' art, is "The Enchanted Summer-Land," issued by Mr. R. S. Little, of Chicago, General Passenger Agent of that gigantic system, known as the Chicago and Northwestern Railway. This pamphlet has beautifully colored and entirely accurate maps, and is illustrated with numerous engravings of fine workmanship. The cover is illuminated with colored pictures of scenery. Best of all, the letter-press, gives full information concerning the principal resorts of the Northwest. Those looking toward that quarter should write Mr. Little, for this and other sources of information, or apply to a local agent.

No less beautiful and trustworthy is the unique booklet in "In Summer Days," just from the press and sent out with the compliments of the Passenger Department of that "old and reliable" line, the Michigan Central. This fine specimen of aesthetic advertising is liberally decorated with colored engravings and filled with authentic data. From its pages one may glean knowledge of Niagara Falls, Mackinac Island, the St. Lawrence River with its islands and rapids, the White Mountains, the Adirondacks and the Atlantic Coast resorts. Those whose inclinations lead them in these directions should secure a copy of this brochure which may be had for the asking by those contemplating travel, on application to Mr. O. W. Ruggles, General Passenger Agent, M. C. R. R., Chicago, or through local railroad agents throughout the country.

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

SICK HEADACHE.—Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilla is worth its weight in gold." Reader, if you are a sufferer with sick headache, give Hood's Sarsaparilla a trial. It will do you positive good. Made by C. I. Hood & Co., Lowell, Mass. Sold by all druggists. 100 Doses One Dollar.

"The Popular Science Monthly" for August will open with a richly illustrated article of great economic value entitled "Woods and their Destructive Fungi." The author, Mr. P. H. Dudley, a civil engineer of rising reputation, has for several years been studying the structure of those woods most commonly employed in the arts, with reference to the agencies concerned in their deterioration. The results of his investigations put quite a different aspect from the generally accepted one on the process of decay, and promise to be of vast industrial importance in their practical application.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. For Wasting Diseases of Children. Where the digestive powers are feeble, and the ordinary food does not seem to nourish the child, this acts both as food and medicine, giving strength and flesh at once, and is almost as palatable as milk. T. K. no other.

Pico's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

SINCE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet, their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

The Religio-Philosophical Journal is on sale at five cents per copy by the following newsdealers in San Francisco, Cal.: Cooper, 746 Market Street, Goldsmith, 1009 1/2 Market Street, and 3 Eddy St. Scott, 22 Third Street, and at Stand corner Market and Kearney Streets. Post Office News Depot, corner Sansome and Washington Streets. Carll, 6 Hayes Street. And at the Spiritual Meetings.

At Washington D. C., by S. M. Baldwin, 207 1/2 St., near corner Pa. Ave. Electricity is now applied to the bleaching of cotton and fabric.



During the remainder of July and August we shall offer Plush Cloaks at Prices much lower than garments of similar qualities can be bought for later in the season.

We have placed on our tables a few broken lines of Jerseys at extremely low prices.

Summer Resorts.

PROFILE HOUSE, WHITE MOUNTAINS, N. H. The largest Summer Hotel in New England. Less than 100 rods from the world-renowned Profile or Great Stone Face. More points of interest in this locality than in any other section of New Hampshire. Send for circular. TAYLOR & GREENLEAF, Proprietors.

THE KENSINGTON, Union Av., opposite Congress Springs Park, SALEM, MASS. OPEN JUNE 19 TO OCTOBER. JAMES H. RODGERS, Proprietor.

HOTEL LAFAYETTE, Cape May, N. J. Beautifully located, within 50 feet of the ocean. Strictly first-class in all its appointments. Fire escapes and perfect drainage. Filtered water for drinking purposes. Reduced rates for Mass. June, September. F. H. HILDEBRETH, Proprietor.

THE "OAKWOOD" GREEN LAKE, WIS. OPEN FOR Summer guests the 15th of May, with extensive improvements. Apply for circulars, with prices, to DAVID GREENWALD, proprietor, Oatfield, Wis.

Educational.

MISS PERLE and MISS THOMPSON'S ENGLISH, FRENCH AND GERMAN BOARDING AND DAY SCHOOL FOR GIRLS Will reopen Monday, October 4, 1886, 62 and 64 East Fifty-seventh St., New York. Special classes in History, Literature and Art. Every advantage afforded to those desiring to study only Music and the Languages.

Cayuga Lake Military Academy, Aurora, N. Y. Maj. W. A. FLINT, Principal.

BYRON HAWK COLLEGE, CHRYSLER AVE., PA. A COLLEGE FOR WOMEN. The Program stating the course of study for the next academic year will be sent on application.

LAKE PLEASANT VISITORS AND CAMPERS ATTENTION! The best way to reach Lake Pleasant from Buffalo and the West, and from Points between Buffalo and Albany, is by the

"West Shore Route." THE WEST SHORE RAILWAY IS THE ONLY ROAD RUNNING THROUGH CARS FROM BUFFALO TO LAKE PLEASANT CAMP.

For Excursion Rates from all Points on this Line Refer to Local Agent or Lake Pleasant Camp-Meeting Circular. See Camp Advertisement in another Column of this Paper.

Train Schedule. Train leaving Buffalo at 4:45 A. M., reaches Lake Pleasant at 6:30 P. M. Train leaving Buffalo at 4:30 P. M., reaches Lake Pleasant at 9:15 P. M. Trains leave Buffalo at 12:15 noon.

The "West Shore Route" has a passenger car, named "The West Shore," which is a roomy and comfortable car, and does not propose to be a mere baggage car, but a place where the traveler can rest and refresh himself. All visitors to Lake Pleasant from West of Albany and within striking distance of the "West Shore" will, if they consult their comfort and convenience, take this unrivaled route. Chicago Passengers can be landed at the Camp without change of cars if they go via the Grand Trunk. If their preference or convenience is better served by taking either the Michigan Central or some other line, they will at an agreeable hour of the day, change cars at Buffalo. Very many experienced travelers prefer such a change rather than camp in a tent, or in the same car, provided the change is made a reasonable hour and without worry or annoyance as to the case in this instance.

THE PARAGON HAIR PIN IT IS POSITIVELY NON-CLIPPING. Send 10 CENTS in stamps for PARAGON HAIR PIN to TRAL & CO. CLARKSON, PHILADELPHIA.

Glenn's Sulphur Soap cleans and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 25c. Pike's Toothache Drops cure in 1 Minute, 25c.

Business Notices.

SEALED LETTERS answered by H. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Clairvoyant Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

ENGLISH AGENCIES OF THE Religio-Philosophical Journal.

John S. Farmer, Office of Light 16 Craven St., Charing Cross, London, W. C. Eng. Subscriptions received. Specimen copies sent at three pence. All American Spiritual books sent by post.

H. A. Kersey, Progressive Literature Agency, established 1878, 1 Newgate Street, Newcastle-on-Tyne, England, will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL during the absence of J. J. Morse, at twelve shillings and sixpence per year, post free; single copies, two pence half penny each, or post free three pence each.

An immigrant who arrived in Los Angeles, Cal. the other day, made the trip from Kansas in a wagon, accompanied by his wife and five children. Big, mouse-colored Danish dogs are favored as pets in Paris now. Spain will try to sell \$50,000,000 worth of forests and build a navy with the money. California farmers are raising foxes for their pelts. The mean depth of Lake Michigan is 650 feet.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York. The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. No vacation for bad weather. FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street, Mrs. T. H. Barker, services Sunday at 11 A. M. Officers: Gen. D. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall. W. H. MILLIS, President. F. J. HULING, Secretary.

1886. THE Spiritualists OF WESTERN NEW YORK, NORTHERN PENNSYLVANIA, AND EASTERN OHIO, WILL HOLD THEIR SEVENTH ANNUAL CAMP MEETING ON THEIR Camp Grounds.

At Cassadaga Lake, Chaut. Co., New York. Commencing Saturday, July 31, and Closing Monday, August 30. Speakers' List.

Saturday, July 31—G. H. Brooks, of Wm. O. P. Kellogg Ohio, and Miss Jennie B. Hagan, Mass. Sunday, August 1—G. H. Brooks, O. P. Kellogg and Jennie B. Hagan. Monday August 2—Conference. Tuesday, August 3—J. Frank Baxter, of Mass. Wednesday, August 4—Jennie B. Hagan. Thursday, August 5—J. Frank Baxter. Friday, August 6—Jennie B. Hagan. Saturday, August 7—J. Frank Baxter and Mrs. H. S. Lake, of Wisconsin. Sunday, August 8—J. Frank Baxter, and Mrs. H. S. Lake. Monday, August 9—Conference. Tuesday, August 10—Water Howell, of England. Wednesday, August 11—Mrs. H. S. Lake. Thursday, August 12—J. Frank Baxter. Friday, August 13—Mrs. H. S. Lake. Saturday, August 14—J. J. Morse, of London, England, and Walter Howell. Sunday, August 15—J. J. Morse, and Lyman C. Howe of Fredon, N. Y. Monday, August 16—Conference. Tuesday, August 17—J. J. Morse. Wednesday, August 18—Mrs. Nellie J. T. Brigham. Thursday, August 19—Mrs. Nellie J. T. Brigham. Friday, August 20—A. B. French, of Franklin, Pa. Saturday, August 21—Lyman C. Howe, and Mrs. Clara Watson of Jamestown. Sunday, August 22—A. B. French, of Clyde, Ohio, and Mrs. R. S. Little, of Boston. Monday, August 23—Conference. Tuesday, August 24—A. B. French. Wednesday, August 25—Mrs. S. E. Bishop, of Indiana. Thursday, August 26—A. B. French. Friday, August 27—Mrs. R. E. Bishop. Saturday, August 28—A. B. French and Mrs. R. S. Little. Sunday, August 29—Mrs. H. S. Little, and A. B. French. Monday, August 30—"Home Sweet Home." Any one wishing further information can obtain the same by writing to the Secretary Miss Ida M. Lang, Fredonia, N. Y. Do not conclude the season without attending the People's Camp Meeting AT CASSADAGA LAKE.

UNION COLLEGE OF LAW The Fall Term will begin Sept. 2nd. For circular address H. BOUTIN, CHICAGO, ILL.

A VALUABLE BOOK. A PHYSICIAN'S SERMON TO YOUNG MEN. By Dr. W. Pratt. This is considered a valuable work. Price, pamphlet form 25 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

CHRISTIANITY AND MATERIALISM. By E. F. EDWARDS.

This pamphlet of forty-three pages, printed in fine style on heavy tinted paper—contains matter sent by Mr. Edwards in reply to his last issue of the RELIGIO-PHILOSOPHICAL JOURNAL, in which he was represented by the Old and New Testaments and modern orthodox works, some severe and well-merited blows; while we differ greatly from our old-fashioned friend, Christianity, in some of our opinions, we believe his letters and writings contain, and do much good, his Christianity and Materialism is worthy of and will repay a careful reading. PRICE 15 CENTS. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

D. D. HOME.

Interesting Accounts of His Last Days on Earth, Together with Touching Incidents Showing the Nature of a Remarkable Man and Medium; and a Message Purporting to be from Him Through a Detroit Medium.

A Wife's Simple and Unaffected Testimony to the Noble Character, Patient Endurance and Medial Powers of her Beloved Husband.

LETTERS FROM LADY CAITHNESS (DUCHESS DE POMAR), AND MRS. HOME, ALSO A COMMUNICATION FROM GILES B. STEBBINS CONCERNING A SPIRIT MESSAGE.

To the Editor of the Religio-Philosophical Journal.

An old subscriber to your paper feels sure that both you and your readers will be glad to receive an account of the last moments on earth of one who was so well beloved by all true Spiritualists as our dear friend D. D. Home. He passed away from earth-life on the morning of Monday, the 21st of June.

I saw Mr. Home several times during the last sad days, and was with him on the day previous to his departure. He knew me perfectly, and seemed glad to see me, calling me by an endearing name. He also spoke to my son in the same affectionate manner, saying that his grandfather (my own dear father), was present, which showed how perfectly he remembered old times and the wonderful scenes we had had with him when my father manifested through him in a most impressive and solemn manner as I recorded at the time in the English spiritual papers.

We feared to tire him by remaining too long, so retired into the sitting-room with his almost heart-broken wife, who threw herself sobbing into my arms, for we all saw but too well by the faint voice, the feeble pulse and the difficult breathing, that our dear friend was sinking fast. But he could not bear to be parted from his devoted wife even for this brief moment, and we heard him feebly call, "Queenie, Queenie," one of the pet names he delighted to call her, and she returned to his side to hang over and minister to him to the last, as she has been doing for more than eighteen long months, during which time she has not once known what it was to sleep in a bed, to remove her clothes or enjoy a night's rest. Indeed, she told me she had no bed in the cottage where they then were, and pointed to the arm-chair beside her husband's pillow, when I asked her where she slept.

If ever there was a saint on earth, our dear friend Dan had that saint for his wife for the last fourteen years, during all of which time I have seen her untiring devotion to him without ever having one thought for herself or even a care for her health, which was not of the strongest. During the latter part of his long illness Mrs. Home tells me she was wonderfully—nay, perhaps miraculously, sustained, for though she has not known what it is to sleep in a bed, or to enjoy a night's repose, and she could not eat, and only sustained herself with a little soup or a cup of tea at long intervals, yet she felt well and able to go through the great fatigue.

Poor woman, now that she has lost him, she seems broken-hearted, and yet she alone has made all the arrangements for the funeral, and when I went to see her a few hours after receiving her sad telegram, I saw how active she had been, for I found the rooms already hung with crimson draperies and transformed into a *chapel ardente*; brilliant with roses, flowering plants and palms, and lighted by many tapers—placed around the pale, wax-like form which reposed on a crimson canopy of state, with fresh sweet roses strewn all over the white drapery and lace which veiled his features without concealing them. I have since learnt from Mrs. Home that this lace which thus covered him was her bridal veil and dress! The eyes were open, and the doctor who was there told me they had found it impossible to close them, which a Sister of Charity who was also present, and who had helped to attend him, assured me sometimes happened; but strange to say this did not give him a painful appearance, on the contrary, it was more life-like, only very sad, for the eyes had a sad but sweet expression, and I hope I shall not be considered irreverent when I say that we all agreed he reminded us of some pictures we have seen of Christ.

But let me turn from dwelling on this sad remembrance, to the lovely and impressive ceremony I witnessed the next morning, Wednesday, the 23d of June, at the Russian church, the very church in which they had been married.

At 9 o'clock in the morning I had reached the sweet little cottage in the shady gardens in which poor Dan had breathed his last, and where I hoped to have been in time to convey and accompany his wife, the chief mourner, to the church, but found she had been there already since 8 A. M., and with her own fragile hands had again arranged all the flowers around the casket, which stood in the center of the beautiful building, raised on a dais, and surrounded by very tall wax candles in high gilt sconces, exactly under the great central dome and facing the altar, which in the Greek church is closed in by high gilt floors through whose rich arabesque fretwork and tracery it can still be seen. The pavement of the church is entirely covered with a rich soft carpet of bright colors, and its general appearance is gorgeous in the extreme, in the byzantine style, rich in gold and coloring. But the principal feature, the eyes rested upon on entering on this occasion was the altar of a lone woman's devotion, on which reposed the cold remains of her beloved one, covered forever from human sight by the narrow walls of its rich mahogany casket under a spreading cloth of white and gold, which almost disappeared under the wealth of bright fresh roses his wife had heaped upon it, and to which I added my own, and my son's floral offerings. All around stood the spreading palms and the flowering plants she had caused to be transported from the room of the villa in which the beloved remains had lain during the previous twenty-four hours, with many other rare plants and shrubs, formed a barrier all around the raised and brilliantly illuminated platform on which the casket reposed; and a magnificently robed priest continually walked around swinging a golden censor of fragrant incense from side to side as the imposing service proceeded.

Mrs. Home had particularly requested that no signs of mourning should appear in accordance with the wishes of her husband, otherwise the priests on such occasions are, it appears, robed in black; but behold them now, as they walk in procession and around the steps of the altar. Nothing can be more striking than their golden-fringed and embroidered white robes, a high gold mitre on the head of one (the Arch Priest), the bereaved one herself wore her usual dress. Her mourning was wholly inward, and the only outward tokens of it were

the choking sobs I occasionally heard from her as I knelt by her side, each with a lighted taper in our hands according to the ceremony of the Greek or Greco-Russian church at a certain part of the ritual.

A magnificent fresco adorned the whole side of the wall opposite where we knelt, representing the broad dark sea, with one solitary fishing boat tossing on its broad bosom, toward which the brightly illuminated figure of the Christ was advancing, walking on the waves, as if coming from a distant shore to bring light, peace and happiness to the troubled group in the boat. The whole effect was grand, solemn and suggestive, and I gazed long at it as the full voices of the choir rose and fell in solemn cadence, and the rich soft strains of swelling harmony filled the building, dying away in distant echoes repeated from dome to dome. Nothing can surpass the religious effect of these grand Gregorian chants without any instrumental accompaniment; but each voice from the highest treble to the deepest bass is fully trained and highly cultivated, besides being of the sweetest tone.

And now the solemn beautiful and impressive service is over, the High Priest who has been for sometime praying at the head of the casket, blessed it. The newly made widow advances and presses her lips on the hard cold wood of the outer case, and it is lifted from the dais and borne to the carriage that was awaiting it at the door—a traveling carriage of a peculiar make, consisting of two compartments, for the living and the dead, which is much employed in France for the purpose of conveying the remains of the departed to any distance. The door is closed on the sacred contents, and the bereaved one, after a hasty farewell to the few faithful friends who had come without need of any invitation to render this last sad tribute of affection and esteem to the departed, takes her seat in the coupe or chariot above it, accompanied by a single attendant. The coachman is already on the box, and so it is driven off, followed by a carriage containing the four officiating priests still clothed in their rich white and gold vestments. They have a two hours' journey before them at the rate at which they will travel, although it is only to the American and Russian cemetery at Saint Germain, where the remains of the much beloved and world-wide celebrated medium now reposes surrounded by American and Russian graves.

My task is now over, although I might still add one more episode which those who knew him may feel interested in hearing. I went to the sylvan cottage at Auteuil in the evening to see Mrs. Home after her return from Saint Germain, and she described to me how she had herself arranged the flowers over the casket in its last resting place, in which also reposed the remains of her only child, a baby girl born in the first years of their marriage.

This sweet, highly intellectual and refined lady is the second wife of Mr. Home, and like her predecessor, by whom he leaves one son, is of a highly distinguished and noble Russian family. She had a handsome fortune in her own right, sufficient at all events to enable them to live with every comfort and even luxury, for otherwise it is well known that the celebrated medium had no means, never having made a profession of his truly remarkable supermundane gifts, or ever received a fee. The few handsome presents consisting in rings, studs and pins, which he has received from Kings and Emperors, he has religiously kept as mementoes of the happiness he has been able to confer on those who though rich in this world's goods, and occupying the highest stations this world has to offer, have yet yearned to know something of a still higher life to which their dear ones had gone before!

One of the greatest enjoyments of poor Dan, up to within a day or two of his death, was to sit at the piano with the RELIGIO-PHILOSOPHICAL JOURNAL open before him, and "croon" (as he called it) the verses that pleased him to accompaniments of his own composition. I have the honor to be dear sir an old subscriber to your journal.

LADY CAITHNESS,
Duchesse de Pomar.
Paris, France, June 25, 1886.

Although Mrs. Home's letter is a personal communication, and apparently not intended for publication, its recipient ventures to share it with the readers of the JOURNAL:

DEAR COLONEL BUNDY:—In the interests of true Spiritualism, it is my duty to furnish you with the fullest and most exact details concerning the departure from this world of Mr. D. D. Home. The apostle of Spiritualism has now become its martyr. He gave his whole life to his mission; and in making known and defending the truth, he sacrificed health and vitality. That noble life has at last been laid down on the altar of Spiritualism; and you, who defend our sublime cause with so much courage and perseverance against the numerous abuses that assail it, will be encouraged to battle and suffer steadfastly for the truth's sake in reading of the last moments of the great and noble representative of that truth.

Mr. Home had suffered more or less severely from rheumatic and gouty ailments during the past fourteen years; and these ailments, whatever their keenness, were always augmented by the recurrence of the events that tended to thwart his mission and embitter his life. Personal injuries, the falsehoods and calumnies that he had to bear, moved him but little; for he could always demonstrate by irrefragable proofs, that his was indeed a beautiful existence. Nothing will ever sully its brightness. It was the sight of Spiritualism degraded by the prevalence of the grossest abuses, and rendered the subject of popular ridicule, that wounded him so deeply. Another cause contributed to shatter his health. His gifted spirit, so sensitive both to joy and sorrow, felt more for others than himself; and thus his existence was rendered one of constant tribulation, for very many of the afflicted came to seek consolation beside him. His unbounded kindness and the perfect unselfishness of his nature prevented him from ever refusing a request for a séance; and that also terribly fatigued and exhausted his nervous system. His power never wholly quitted him; and even during these last years he retained it in a very high degree. Although the manifestations related to our private life, I will not fail, later on, to furnish you with interesting facts concerning them.

In the winter of '83, when we were in Russia, he was already suffering greatly; and in the following spring we set out to try the pine cure near Dresden. We afterwards returned to Paris, in order to take up our residence there; but alas! very shortly afterwards he became still more seriously ill; and in December '84 he said to me one morning that his malady was destined to be a long and cruel one, but that, if nothing occurred to complicate it, he should recover, and would be better in all respects than he had ever been. "But," said he to me, "what-

ever the future, I submit myself to the will of God."

His predictions of the trials that awaited him were verified; but up to the last he continued to display a superhuman strength and fortitude; for he still supported his sufferings when the physician despaired. In the month of May '85 I was able to conduct him all the way to the Tyrol; and from there we went on a visit to a charming estate near Milan; and finally returned to Switzerland. In that beautiful country, the health-giving air and the quiet of the mountains, little by little restored strength to him; and last November, when we again returned to Paris, he seemed to have almost regained health. This happy improvement lasted two months; but when the severe colds of the winter set in, he fell ill again. To withdraw him from the noise of the city, I installed him in a small villa occupied by ourselves alone, in Montmorency Park at Auteuil. This change did him much good; and I was hoping to transport him again to the invigorating air of Switzerland, when, at the very moment of departure, the complications that he had foretold made their appearance, and have now been fatal to him. A swelling formed in the left leg, and the doctors decided to operate. He endured the operation well; and it left no fever, only a slight increase of weakness; but five days later, he began to waste away under the heat of summer and to suffer from his lungs. It was the pulmonary affection that finally proved fatal. He was fully aware of his condition during the whole progress of his malady; and even when the final agony was commencing, he retained perfect clearness of mind until he drew his last sigh. Consciousness never forsook him during his most cruel sufferings; and he bore them with cheerful submission to the will of God, glorifying Him; and in the midst of his anguish smiling on me and consoling me for his approaching departure—seeing, too, beside him the spirit of his child and those dear to him who are in the other world. It was a sublime death, calm and joyful—the true death of a martyr. Even in suffering, the only expression of his countenance was one of celestial joy. A celebrated artist compared it to a head of Christ. True that his life had been passed in struggles, moral and physical; but it is no less true that nothing was ever able to impair that frank and loyal nature, or that great heart. He had his moments of respite from pain; and then that noble form and that clear gaze seemed as if they had never known anguish; and with a smile of ineffable kindness hovering on his lips, he forgot the agonies that he suffered. In France he was known as "the charmer,"—he attracted so much sympathy. As for me, who could appreciate his beautiful nature in the intimacy of private life, I cannot express my veneration for that unique spirit, which effaced itself for the sake of others, and resisted so triumphantly the storms of that anguished and troubled sea across which his life's voyage lay. But he only lived for truth; and that truth, the truth of Spiritualism, raised his soul as high as man will ever be raised here below.

As he wished to be laid in the same vault with his little daughter, it was necessary for me to bury him according to the Greek ritual. No invitations to take part in the rite were sent out, no demonstration interfered with that imposing ceremony, in which there was nothing funeral or lugubrious. The priests were attired in festival robes to officiate, and a mass was admirably chanted by children's voices before a coffin covered with a mountain of flowers. All was as joyous as imposing; not the least shadow of gloom was cast upon these obsequies. It was the will of my husband that it should be thus; and I verily believe that nothing could have been more sublime and beautiful than his burial, or more free from the littleness of earthly vanity. The ceremony was witnessed only by friends. Thirty all were in the church.

When my affairs are arranged, I will hasten to forward a souvenir which Mr. Home enjoined me to transmit to you. Be assured that, for my part, I shall always be ready to aid you in the glorious cause that engages your labors; in every possible way. Continue to defend it with courage. Let us take each other by the hand, in order to be stronger. Unfortunately, I have not enough English, at my command to write to you in that language.

I should like to finish all that my husband had at heart to do; and it is the only thing that sustains my mental strength, for I long only to quit this earth.

With true and earnest regards, always yours,
Paris, France, June 25.
J. D. HOME.

A Message from D. D. Home.

To the Editor of the Religio-Philosophical Journal:

A few evenings since, with a few persons whom I know well, I sat with Avery L. Thompson, the medium, at his home on Lafayette Street. After very decided raps and table movements in answer to questions we asked if some one should repeat the alphabet that raps might respond to letters and words be spelled out. My wife was chosen as the person, and soon a rap came in response to the letter D. The rest of the alphabet was repeated, but no raps came. Three times this was tried with the same perplexing result, which was unexpected to us all and not the act or effect of our minds. At last, one of us said, "Perhaps they meant to give us the same letter twice," at which the table lifted three times in emphatic response, rising a foot or more on two legs, turning about and moving without help from the few hands laid loosely on its top in full sight under the gaslight. Some one then asked, "Are these initial letters?" and we were told they were, when the sudden thought came up in my mind, and I asked, "Is it D. D. Home?" which was answered with most emphatic affirmation by raps and table moving.

Mr. Thompson soon became entranced, and the light was turned down to burn dimly—too faint for writing by it—while we sat quietly as he wrote rapidly with a pencil on sheets of paper on the table the following message in an imperfect hand, not a fac-simile of Home's nor like his own.

"DEAR FRIENDS: I cannot refrain from saying a few words although it must be brief, for my strength at present is limited. I am every hour reaching the sphere I was so earnest in presenting to my fellow man while in the body. Although it is far different than I thought it would be; far more beautiful and such grand opportunities to enlighten the masses who are to-day in total darkness as to the future life. And to some I tried to explain my ideas of it before leaving the body, and who reluctantly listened to me. I now intend as soon as my strength permits to make it rather interesting to them, and see if I cannot convince and convert them to the faith, good night."

A few days before a message signed in the same way had been written. It was brief and mainly a promise to come again, and to help. At that time Mr. Thompson had heard the death of Mr. Home mentioned, but paid no special attention to it, as he knew nothing of him. The middle name in the signature was read by another person, as Douglas.

lass, and when he saw it as Douglas he thought it was wrongly spelled, and that Douglas was the true name, all this making any mental act or influence of his in the matter very improbable, if not impossible. Before the second message came he had learned the real name, and a little of Mr. Home's history.

Last evening with but three friends present beside his wife and mother, and with no circle formed, we had raps on tables and walls, and he sat at the piano, became entranced, played with marked clearness and fine touch, and sang finely in a voice unlike his own. He has good musical taste, sings well, plays the piano as any one might who has no instruction in the use of the instrument, but last night's performance, by turns powerful and delicately soft and clear, showed a skill quite beyond his normal capacity, and the music and words were strange to all of us. It seemed like a master of the art practicing some choice pieces for a rehearsal but not like the careless effort of an unskilled amateur. This is only the third time that this musical phase has been manifested. At its close he seemed somewhat exhausted, but soon recovered. The simple, yet remarkable facts, I give as food for thought.
G. B. STEBBINS.
Detroit, Mich., July 14, 1886.

The Lakewood School of the New Theology.

To the Editor of the Religio-Philosophical Journal:

There will be held at Lakewood, on Chautauque Lake, N. Y., from July 24th to August 9th, an assembly called the Lakewood School of the New Theology. At this school lectures and sermons will be delivered daily by prominent men representing the progressive movement in religion. Among the lecturers are A. P. Peabody, D. D., LL. D., of Boston; Ex. Pres. Thomas Hill, D. D., LL. D., of Harvard; G. W. Cutter, D. D., of Buffalo; Rev. Rush R. Shippen, of Washington, D. C.; E. L. Rexford, D. D., of Detroit; Rev. J. T. Sunderland, of Chicago; Pres. A. A. Livermore, of Meadville Theological School; Prof. H. H. Barber, former editor of the Unitarian Review; Rev. J. T. Bixby, Ph. D., of Ann Arbor; Rev. O. Cone, D. D., Pres. of Buchtel College, Ohio; Pres. I. M. Atwood, D. D., of Canton Theological School, and Miss Mary F. Eastman, of Mass.

The movement was organized by Dr. J. G. Townsend, of Jamestown (late of Buffalo), who is at its head, and it has the warm sympathy of such men as Dr. R. Heber Newton, Prof. Swing and Dr. Thomas, of Chicago, and in fact, of all progressive thinkers in religion. This summer school, or assembly, or organized something after the plan of Chautauque, will doubtless be the center of the new theology movement of this country, and will attract wide attention. An interesting and instructive programme has been arranged, and the management will do all in its power to make attendance profitable. All railroads running to the lake have issued excursion tickets, and the dozen or more lake steamers carry passengers at very moderate rates. Two large hotels and several cottages can receive a large number of people, and the management will furnish tents and meals to those who desire such accommodations. Those who sympathize with progressive theology could not spend a more pleasant and profitable week or two than at this assembly, on the cool shore of beautiful Chautauque.

Circulars giving full information, with prices of rooms, board, etc., may be obtained by dropping a postal to L. F. Camp, Sec'y L. S. N. T., Jamestown, N. Y.

SOLON LAUER.

Jamestown, N. Y., July 15.

The Harbinger of Light, of Melbourne, Australia, says: "Mrs. Ballou has continued her clairvoyant descriptions of spirits connected with her audience, in addition to answering questions propounded by the latter during the past month. There have been good attendances, and very great interest exhibited in the descriptions, the correctness of which has been affirmed by quite a number of people. Mrs. Ballou purposes shortly to devote a whole evening to clairvoyance, and giving the monetary proceeds to some charitable purpose."

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VOL. XL.

CHICAGO, JULY 31, 1886.

No. 2

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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POSSIBILITIES OF MAL-OBSERVATION In Relation to Evidence for the Phenomena of Spiritualism.

A Paper read at a Meeting of the Society for Psychical Research, on Monday, July 5, 1886, by C. C. Massey.

(Light, London, Eng.)

In his opening address at the first general meeting of this society, the President, Professor Sidgwick, while expressly evading "the difficulties of determining in the abstract what constitutes adequate evidence" of the phenomena called spiritualistic (as well as of thought-reading and clairvoyance), nevertheless concluded with the following general statement of the sort of proof at which we ought to aim.

"We must drive the objector," he said, "into the position of being forced either to admit the phenomena as inexplicable, at least to him, or to accuse the investigators either of lying or cheating, or of a blindness or forgetfulness incompatible with any intellectual condition except absolute idiocy."

As I am about to maintain that much of the existing evidence for the phenomena in question already places objectors in the dilemma thus succinctly indicated by Professor Sidgwick, I must ask leave to point out, with some approach to particularity, how, and under what circumstances, I conceive the dilemma to arise. This is the more necessary, because it will have at once occurred to all of us that the dilemma does not arise in the case of conjuring tricks, to which the phenomena we are considering are usually referred by the incredulous. No one thinks the worse of his own or another's intelligence for not discovering a conjurer's trick; but most of us would feel ashamed of mistaking a conjurer's trick for a genuine manifestation of an unknown force. Nor is there, so far as I am aware, any mediumistic phenomenon on record which absolutely defies simulation under all circumstances and all conditions of observation. The whole evidence is a question of these circumstances and conditions, and to demonstrate that a conjurer can baffle observation under inferior conditions of these phenomena is quite beside the mark. We have to judge the evidence, or to answer an argument, at its best. The success of the conjurer with even the most intelligent spectators depends on their overlooking the true conditions of the performance, and this again depends on their attention not being directed to the particular operation which decides, or is the condition of the result. Any spectator who knew exactly what to observe would have already discovered the trick, and a very little practice in observation would enable him to detect the actual *tour de force* by which it was accomplished. This remark, of course, does not apply to the secrets of machinery, or elaborate, scientific apparatus; and it is perhaps true that pseudo-mediums and thaumaturgists have availed themselves of such mechanical means. But none of the phenomena relied upon by Spiritualists and the maintainers of a psychic, or nerve, force are at all explicable by contrivances which could baffle the well-informed observation of even an adept. If the medium is a conjurer, he may, of course, have some simple preparations, but to bring them into play he must succeed, as other conjurers do, by the ignorance of the witnesses of the particular thing to be done, on which all depends. By this particular thing I mean, as will appear when we come to consider the opportunities of a conjurer at a mediumistic séance, one definite act or operation which, under the circumstances of the experiment, has become the indispensable condition of the conjurer's success. In an ordinary con-

jurer's performance this never is known, and observation, therefore, wavers and is distracted by this uncertainty. The most important thing is, perhaps, just what never would occur to the mind as important at all. I shall endeavor to show (1) that at mediumistic sittings, under the best conditions, this uncertainty does not and cannot exist; and (2) that even inferior powers of observation, equipped with knowledge of the exact thing to be observed, and associated with average intelligence, are competent to baffle any conjurer in the world, provided only that the conditions of observation are physically easy. There must be sufficient intelligence to know that a conjurer's sole chance in that case lies in that possibility of withdrawing your attention from the single perception required of you. Very little will be required to be secure against this, because a dominant idea, even if for a moment in abeyance, is immediately re-excited by any foreign action possibly designed to lay it completely asleep. This especially applies, as I know by my own experience in the slate-writing sittings, to offers of conversation, changes of hand induced by fatigue, and so forth; jealous vigilance is aroused by the smallest modification in the conditions.

THE LATEST ISSUE.

In the June number of our journal, only issued a few days ago, Mrs. Sidgwick takes up a position apparently opposed to the reception of general testimony to these phenomena, so far as they occur in the presence of professional mediums, and must be established by observation of any degree of continuity. This is a plain issue, and one on which it behooves us to have a clear opinion. For, if Mrs. Sidgwick's view is adopted in this society, we may at once renounce that part of our original programme which referred to the objective phenomena of Spiritualism, it being extremely unlikely that sufficient material for judgment will be offered to us from experience in private life, or from evidence independent of the senses and minds of witnesses. But I believe that you will not adopt that view, and I hope you will show you do not adopt it, by instructing a committee to collect and report upon the available evidence.

A BROAD DISTINCTION.

Now there is one broad distinction between the medium and the conjurer which makes it possible to get evidence with the one which the performance of the other can never afford. On the hypothesis of mediumship we should expect to be able to reverse one essential relation of conjurer to spectator, so that the latter shall be no longer a mere observer or looker-on, but shall be himself a principal actor in all the preparations, while the physical activity of the medium is reduced to the minimum. The conjurer can only mask his essential performance by his incidental and apparent performance. By this activity he obtains two indispensable advantages. For, first, he imposes on the spectator a multitude and succession of observations in uncertainty of the precise essential point to which attention should be directed to prevent or detect trickery. And secondly, he is enabled to distract attention or to impose inferior or impossible conditions of observation with regard to the particular operations which have to be concealed. We may, therefore, be quite sure that in order to baffle a conjurer it is only necessary to undertake all preliminary manipulations ourselves, and so to make our arrangements that mere observation has only to be directed to a single fact of sense, perception, or at most to two or three such facts well within an average capacity of simultaneous or successive attention; and, further, that the conditions of this observation should be the easiest possible. If, moreover, we can reinforce the confidence which everyone must feel in his own senses up to a certain point by adequate contrivances to dispense with actual observation of any important particulars, we shall reduce the problem to the most extreme simplicity that human experience admits of. For testimony to phenomena obtained under such conditions to be of the highest evidential value, it is only necessary that the witness should in some way assure us that the observation, thus simplified and directly designated by the preparations, was in fact made, or that when this assurance is not explicitly given, it is only because failure of the observation, under the circumstances, would have been inconsistent with a sane and waking condition. If there is any possibility left for observation to guard against, we must be satisfied that it was either such as could not have escaped attention, or one to which attention was actually directed. In that case he only can question whether observation has really performed its office who doubts the capacity of the human mind and senses to take in the most elementary facts of perception.

ADVERSE PRESUMPTIONS.

Now I submit that testimony of the highest value exists, and exists even in abundance. But it will be perfectly idle to adduce cases in illustration of this proposition, if every case in which the evidence is apparently free from defect is assumed to be incorrectly described. That is the assumption which Mrs. Sidgwick is prepared to make, because in her view observation is defective, not only in what it omits, but in what it asserts. I shall presently endeavor to show that this can only be true of general statements which fail to discriminate the elements of observation, and which under the name of observation give us only a mental result instead of testifying to individual and indivisible acts of perception.

MEASURE OF SUPPOSABLE MAL-OBSERVATION.

And as to important elements which are assumed to be lost for observation, we shall have to see of what nature they must be, of what character and dimensions—in order that they may affect the result. And then the appeal must be an universal experience of the degree to which the senses can and cannot be stimulated by external occurrences without arousing attention sufficient for lively perception with notice by a waking man. I am aware it may be said that mental preoccupation is *pro tanto* sleep in regard to everything upon which the mind is not actually engaged, and that this preoccupation it is which we may suppose the conjurer to have induced. But it is always the nature of the particular act in each case to be performed unobserved by the conjurer, which must determine the degree of preoccupation in the witness necessary for the accomplishment of the former's purpose. Now, as regards this, if the positive observations of the witness respecting the physical conditions are generally trustworthy, we get thereby a measure of the conjurer's indispensable physical interference, and thus of the degree of stimulation of the witness's senses by such interference. In proportion to that stimulation must be the degree of preoccupation for observation to fail. So that it will not do to urge the abstract truth or experience of the liability of the mind to momentary preoccupation during a prolonged observation; we must in each case compare the degree of preoccupation supposable with the degree that is then and there requisite for the conjurer's purpose. And here the appeal must again be to common experience.

SAMPLES OF EVIDENCE.

Having regard to the limits of our time, I am obviously unable to do more on the present occasion than offer a few samples from the bulk, and even as to some of these I must content myself with a brief reference to the essential character of the evidence as illustrating the points I have in view.

Now I will first take two or three of the experiments devised and instituted by the late Professor Zöllner with the medium Slade, selecting the briefest suitable accounts that I can find. The following will be found at p. 39 of the translation entitled *Transcendental Physics*. Zöllner says:—"I took a book-slate, bought by myself: that is, two slates connected at one side by cross-hinges, like a book, for folding up. In the absence of Slade, I lined both slates within, on the sides applied to one another, with a half sheet of my letter paper, which, immediately before the sitting, was evenly spread with lamp-black soot. This slate I closed, and Slade consented to my laying it (which I had never let out of my hands after I had spread the soot) on my lap during the sitting, so that I could continually observe it to the middle. We might have sat at the table in the brightly lighted room for about five minutes, our hands linked with those of Slade in the usual manner above the table, when I suddenly felt on two occasions, the one shortly after the other, the slate pressed down upon my lap, without my having perceived anything in the least visible. Three raps on the table announced that all was completed, and when I opened the slate there was within it, on the one side, the impression of a right foot, on the other side that of a left foot."

And this was just what Zöllner had himself desired with a view to obviate possible objections to a similar phenomenon obtained previously under inferior conditions.

Now I submit that this experiment reduces the supposition of mal-observation to the extreme of absurdity. It would appear from the account that the experiment was proposed to Slade only immediately before it was tried, so that there was no time for the preparation by Slade of a slate to be substituted for Zöllner's. But as we are now on the point of observation I will suppose for a moment that possibility. It will then be seen that Zöllner's statement expressly excludes the possibility of a substitution before he placed the slate on his lap, so that Slade would have to effect it with his feet afterwards, and that though the slate was all the time partly in Zöllner's view, and when the least sensation would have instantly drawn his eyes to the spot.

I pass to another case from the same source (p. 81).

The experiment, says Zöllner, was as follows:—"I took two bands cut out of soft leather, forty-four centimetres long (about fifteen inches) and from five to ten millimetres broad (1.5 to 2.5 inch), and fastened the ends of each together, and sealed them with my own seal. The two leather bands were laid separately on the card table at which we sat; the seals were placed opposite to one another, and I held my hands over the bands (as shown in the plate). Slade sat at my left side, and placed his right hand gently over mine, I being able to feel the leather underneath all the time. Presently, while Slade's hands were not touching mine, but were removed from them about two or three decimetres (from 8 to 12 inches), I felt a movement of the leather bands under my hands. Then came three raps on the table, and on removing my hands the two leather bands were knotted together. The twisting of the leather is distinctly seen in the plate, copied from a photograph. The time that the bands were under my hands was at most three minutes. The experiment was in a well-lighted room."

Here the arrangements had reduced the office of observation to the simple points (1) whether the bands lying before his eyes on the table were in fact connected at the me-

ment Zöllner covered them with his hands; (2) whether Slade could and did touch them when they were thus covered; (3) whether Slade could or did either knot them at the moment Zöllner removed his hands, or then substitute others for them. If any one thinks that either of these things could have happened unobserved, I can only say that I am sure he will not get any honest conjurer in the world to agree with him.

The following fact, from my own experience with the same medium, Slade, may be fitly adduced here.

It was in New York, on the evening of the 14th October, 1875, and was publicly recorded by me shortly afterwards, from notes taken immediately on my return to my hotel after the sitting. And my recollection of it is still perfectly distinct. It was at Slade's own room, brightly lighted with gas. The floor was carpeted. We sat at a table in the centre of the room, three of us, Slade opposite to me, my friend Colonel Olcott at the end of my left and on Slade's right. There was no one else present. Slate-writing experiments were proceeding between Olcott and Slade, when a chair on my right—at the end of the table opposite Olcott—was thrown down by some undetected force. I got up, felt round the chair for any attachments, and then producing a tape measure I carried with me for the purpose of my investigation, I took the shortest distance between the medium and the chair, as the latter lay upon the floor. It was just five feet, and on resuming my seat I could see a good clear space between the table and the prostrate chair. Meanwhile, Slade had not moved from his seat, and I requested him not to stir, and asked that the chair, which lay on my right, and which I could watch as nothing intervened between me and it, might be picked up and be placed by me. There was an interval of perhaps two minutes, during which time the medium, still engaged with Colonel Olcott, remained seated in the same position, as I know, because my range of vision from where I sat took in the whole general situation, though, as the prostrate chair and the free space of floor between it and the table were the main things to be observed, I kept my eyes steadily in that direction, and never lost sight of chair and floor for a moment. Suddenly I saw the chair move along the ground a few inches towards me, and in a direction slightly oblique to the table, and then, as I watched it and the open space between it and the table, medium, and everything else, it was jumped upon its legs and deposited at my right side, just as if some one had picked it up in order to take a seat beside me. No mediumistic phenomenon that I have witnessed has made stronger or more lasting impression upon me than this one.

On another occasion I was sitting alone with Slade in bright daylight, when his chair was drawn suddenly and considerably back, with him sitting upon it. I at once pushed back my own chair from the table so as to command a full view of Slade's whole person. I then asked that my chair, with me upon it, might be drawn back. This was done almost immediately, to the extent of two or three inches. There would be no question either of Slade's agency in this, or of any unconscious action of my own, as I could, and did, see Slade from head to foot, and there was no time for gradual tension of the muscles of my own legs and feet against the floor in analogy with the process which no doubt often occurs in table-turning or tilting with contact of hands. I could multiply instances from my own experience in which observation has been similarly simplified and facilitated. When this is the case—and it will be found to be the case in a very large number of records—I contend that it is perfectly indifferent whether we are experimenting with a professional or with a private medium, and that the largest margin we can rationally allow for unknown possibilities of conjuring cannot prevent the issue being reduced, as is desired, to one simply of the veracity of the witness.

EVIDENCE IS EXPERIMENTAL IN THE TRUE SENSE.

I must, therefore, take exception to the statement of Mrs. Sidgwick, in the paper read at our last meeting, that the evidence is "so seldom experimental; that is, that the observer so seldom knows beforehand what will be the precise phenomena and conditions." The precise phenomena in the case of the slate-writing mediums, for instance, is always known beforehand, unless we confuse the term "phenomena" and "conditions," i. e., conditions of observation. The only variation is in the possibility of imposing tests supplementary to ocular observation and these usually originate with the observer himself. I may instance a case recorded only the other day ("Light," May 22d), in which the observer, Major Le Taylor, went three times to Mr. Eglinton, each time obtaining the writing under a new test premeditated by himself. He did this on the very principle recommended by Mrs. Sidgwick, of allowing a very large margin for conjuring and for defects of observation. As to the conditions of observation, they are known beforehand in all these cases—and very numerous they are—in which the phenomena is obtained under conditions of observation prescribed by the observer himself. In Zöllner's above cited case (and others could be adduced from his book) phenomena, test, and conditions of observation, were all prescribed by himself. In both my cases of the chairs (especially the first mentioned) the phenomena was prescribed by myself, and, equally in both, the conditions of observation were the best conceivable, because

the very simplest. Mr. Eglinton's mediumship is especially remarkable for successes obtained under tests and conditions imposed by observers. In addition to Major Le Taylor's case, may be mentioned, as illustrations, several others with this medium.

A GOOD TEST CASE IN PSYCHOGRAPHY.

Thus, on January 6th of last year, Mr. D. H. Wilson, M. A., goes with his wife and sister to Mr. Eglinton—these four being the only persons present. Mr. Wilson suggests obtaining by psychography an extract from a closed book.

"Accordingly (he says) Mrs. Kimber (his sister) wrote on a slate the number of page; Mrs. Wilson the number of a line, and it remained for me to choose the book from which Mrs. Wilson's line of Mrs. Kimber's page was to be written by psychography on the slate. For this purpose, with closed eyes, I took a book from the medium's shelves, which contained about 300 volumes. A crumb of pencil was placed upon the slate, on which Mrs. Kimber and Mrs. Wilson had written the number of the page and line respectively. A second slate of exactly the same size and form was placed over this one, and the book was put by myself on the top of the two slates. Mr. Eglinton and Mrs. Kimber rested their hands on the book.

"It should be noted that:—

"1. Precaution had been taken that no one besides Mrs. Kimber knew what number she had written on the slate to express the page to be recited, the same being true of the number Mrs. Wilson had written to express the line of that page.

"2. The slates and book were all on the top of the table immediately before the eyes of all present. (The sitting was by daylight.)

"3. The medium did not touch the book until the moment when he and Mrs. Kimber rested their hands thereon. It had been handled by myself alone.

"After the lapse of a few seconds the sound of writing was heard within the slates. Upon the usual signal of three taps (also seemingly within the slates) to indicate the end of the experiment, I examined the slates, and found the following sentences, written on the under one, with the pencil resting on the full stop at the end. (I may mention that all the writings throughout the entire séance were conscientiously punctuated, and that every 'y' was crossed and every 'i' dotted.)

"Page 199 line 14, is a table, the last word is O."

"Mrs. Kimber had written 199 and Mrs. Wilson had written 14."

"I then opened the book (*Glosses of Indian Chiefs, Esajah's*, etc., Part II.) and turned to p. 199, which commences thus: 'Table A. Estates belonging to the Hon. Maharaja Jotundra Mohun Tagore Behadur,' etc."

"The fourteenth line is as follows:—

"Shikharbati, 24 Pargannas, 210-0-0."

Now, though the form of Mr. Wilson's statement that the book had been handled by himself alone, before he put it on the slates as they lay upon the table before the eyes of all present, does not expressly or necessarily import that it had never been out of his hands from the moment he removed it from the shelf, I do not think anyone can seriously suggest that Mr. Eglinton had the several opportunities unobserved:

1. Of reading page and line on the slate, although we are told that precaution (very easy to take) was taken against this very thing.
2. Of getting possession of the book, opening it, and finding page and line.
3. Of writing those twelve words and figures with their six 's' and 'i's all crossed and dotted on the slate.

Were that possible, my own conclusion would be that human observation, under the simplest and easiest conditions, and with attention directed to the self-devised tests to be guaranteed by the observation, is absolutely worthless for any purpose and under any circumstances whatever. And I would here refer to the sensible remarks of Mr. G. A. Smith upon a similar experience of his own with Mr. Eglinton, which will be found at p. 301 of the *Journal*.

OTHER CASES.

Other investigators with Mr. Eglinton have obtained tests similar to the above, with variations devised by themselves, making the operations to be performed unobserved by the medium still more complicated. I will only here refer to the experiment recorded by J. S. Farmer and Mr. J. G. Kenelmans in *Light* of October 17th, 1885. It is too long to quote, but should be referred to as showing what elaborate and ingenious arrangements observers can sometimes make for their satisfaction with results entirely successful. Other cases will be found in the June number of the *Journal*. The following instance, recorded by Mr. Alfred Russel Wallace in the *Spectator* of October 7th, 1877, is another illustration of the security an investigator can command by taking all the arrangements into his own hands. The medium was Dr. Monck. Mr. Wallace says:

"The sitting was at a private house at Richmond, on the 21st of last month. Two ladies and three gentlemen were present, besides myself and Dr. Monck. A shaded candle was in the room, giving light sufficient to see every object on the table round which we sat. Four small and common slates were on the table. Of these I chose two, and after carefully cleaning and placing a small fragment of pencil between them, I tied them together with a strong cord, passed around them both lengthways and crossways, so as effectively to prevent the slates from moving on each

PRESENTIMENTS OF DEATH.

A Woman's Premonition of Poverty and Misery—Soldiers who Foresaw their Own Fate.

A lady whom I would not care to annoy by giving her name, the wife of a merchant doing a considerable business in a country town between Cleveland and Toledo, from being a lively and vivacious companion among her lady friends became all at once very much of a recluse, and whenever she chanced to meet an acquaintance she wore so solemn a countenance as to attract no inconsiderable attention, and at last her old friends began to indulge in remarks about the wonderful change that had come over her. She one day visited a friend who had known her all her days, and this friend insisted on knowing what great calamity had wrought such a change in her deportment. After a slight pause the lady answered by saying that she really did not know. It was not a dream, nor was it a vision. It came to her partly in the form of the one and partly in the form of the other; not when she was sleeping, nor yet when she was broad awake, but whenever she was in a sort of doze. It was as vivid as any dream, and impressed itself upon her brain as firmly as if she had beheld it with her own eyes when broad awake. It had come to her not once or twice, but many times, and always the same—the same in the beginning and the same in its end. By it she had become fully impressed with the idea that her husband was in some way to be nearly but not quite killed, and that in this condition he was to remain on and on, neither fully living, nor yet entirely dead, his property constantly wasting, his temper becoming morose and ugly, until at last, as age came upon her and she required repose, his support and her own would devolve entirely upon her own feeble efforts. This, in short, was her story, the cause of all her woe. Her friend tried to persuade her that it was all an illusion, and urged her to banish the thought from her mind and cheer up. But it was all in vain. Time passed on—only a short time—when one day a clerk rushed to the house with the fearful but not unexpected announcement that the merchant was dying, and that some men were bringing him home. He had been stricken with paralysis, and from his lips to his toes was not materially different from a dead man. And thus he remained. His property, somewhat incumbered, was not long in being wasted, and step by step the poor woman saw only the inevitable, and prepared for it as best she could by taking in work from her neighbors, many of whom a few years before were but too happy to perform a similar service for the merchant's wife.

Col. Webster, on the morning of his death upon the battle-field, rose much earlier than usual, bathed, changed all his clothing, putting on his best and cleanest, remarking the while that he would to the extent of his ability honor his father and his name by dying in as respectable condition as possible. Though he made no definite announcement of a premonition of the time and place of his death, his brother officers regarded his conduct as sufficiently significant of what was bearing most heavily upon his mind, and which actually occurred a few hours later.

I remember reading, when a boy, a newspaper account of the death of a bridge tender upon the Merrimack river, near Newburyport, Mass., which at the time struck me quite forcibly, and which more than fifty years has failed to efface from my memory. The bridges then upon navigable water were arranged differently from what they are at the present time. Instead of swinging laterally away from the channel two sections of the bridge were arranged to open perpendicularly, leaving an ample way for vessels to pass. One man could manage one of these old-style bridges. When building bridges over navigable water the duty of constructing a "draw" was of the first importance, as in the early days when railways were unknown schooners and sloops and packets were the most efficient vehicles in the carrying trade between seaboard towns. Thus it was upon the Merrimack. Several towns upon that river or situated above the Newburyport bridge derived their principal importance from this traffic, and the bridge tender had little leisure on the incoming and outgoing of the tide, which alone rendered navigation possible. One day as the bridge tender sat chatting with a number of his neighbors he expressed the conviction that his end was near at hand, that on the flood tide to-day he was to be called to open the bridge for the schooner Cordelia to pass up; that she would remain up stream over one tide, and that when she passed the bridge on her way to the sea he would fall and die at his post of duty. "The schooner Cordelia?" says one of his hearers; "there is no such schooner on the river." "Very true," says the bridge tender, "but I see by the Boston papers that the schooner Cordelia, Capt. Trefethen, is lying between Boston and the Piscataqua, up as far as Dover. She may drift this way, and if she does I shall take it for granted that she will not make the run before I am gone to my long home." A few hours at most would tell what reliance to put in the bridge tender's conviction. The wind was blowing fresh from the sea, and many sail were already bowling landward inside of Plum Island Bar. Presently the white sails of a schooner standing out in mid-channel as though bound up the river came plainly into view. On and on she came straight for the bridge. She was not a vessel that any of the little group with whom the bridge tender had been talking had any recollection of having previously seen. She blows her horn, as a signal to the bridge tender to open the bridge, and the whole crowd pass down upon the bridge to see who the stranger is and where she is bound. As she came near the bridge she was hailed to this effect, when the answer came back: "Schooner Cordelia, Capt. Trefethen, bound to Haverhill." The coincidence was startling to all except the bridge tender, who seemed to regard it as a matter of course. The schooner passed on with a still refreshing breeze; the bridge was closed, and the group returned to the shady retreat they had left on her approach. Again seated, the bridge tender was urged to tell the story of his dream. "It was not a dream," said he, "and yet I could not say I was broad awake. I certainly was not asleep. But the incident of seeing the schooner Cordelia precisely as we saw her just now was as vividly impressed upon me then as the fact that I have seen her is now fixed in my mind. Beyond this I know nothing. I shall see the Cordelia again, and then you will know if my conviction or prediction comes true." The next day the same group, with one or two skeptical additions, met at the gate tender's. The tide was at its height, and if the Cordelia was to fulfill the prediction she would soon be seen rounding the point, a few miles up the river. The wind had changed and was blowing seaward, a good eight-mile breeze. Presently the bridge tender exclaimed, "There she comes! Her topsail is just visible above the hill." The

group watched her as she became more and more visible until her whole outline came plainly into view. She was speedily at the point to demand an open way, and as before the whole group accompanied the bridge tender on his round of duty. The bridge was opened, and the schooner passed. As her rigging cleared the railing the bridge tender closed the bridge, and walking a few steps seemed to stumble and fall. His companions thought him feigning in order to frighten them, but on going to him he was dead.

The first day's fight at Gettysburg had been finished, and, after a night's repose such as a tired soldier alone can appreciate, the preliminaries to another day of toil and peril had been completed in the hasty disposal of a dipper of coffee with its usual accompaniment of hardtack and cold beef, when Lieut. Edgar, of the Fourth Ohio Infantry, a very energetic and fearless young officer, approached a brother officer and said to him, "When to-day's fight is over, I want you to take my watch and sword, for which I shall thank you no further use, and send them to my parents in Ohio, and be sure to tell them that to the last I endeavored to do my whole duty, and that I am now all right and at rest." The day's fight closed. Lieut. Edgar was among the slain, and his sorrowing companion of the morning before could do no less, nor could he do more, than comply with his request to forward his watch and sword to his afflicted parents.

Col. Stevens, of the Excelsior regiment, New York, was visited on the day preceding his death by a delegation of friends from his native valley in the western part of old Essex county, who, at his very urgent solicitation, remained with him through the night. All knew very well that a battle was impending. Preparations for a march were going on all along the line. Rations for three days had been stored in the haversacks and extra ammunition in the belts. Amid all the preparations for an advance the Colonel remained as cheerful as ever, talking of old friends at home, of familiar scenes, of duties past and of duties to come. In the course of the night—for at such a time and amid all the surrounding circumstances there could be little rest for anyone, however weary—the Colonel expressed his most solemn conviction that he would be found dead upon the field in the next battle. When called upon to explain his reason for such a belief, and whether he had been dreaming, he replied that he could not call it a dream nor yet a vision, but an indefinable something, in his half-sleeping, half-waking moments, very vivid, very pleasant, and very enduring. It had come to him over and over again, always the same in beginning, the same in ending. The scene was old, familiar, delightful as ever eye rested upon. The birds, the bobolinks, the robins, the sparrows, the goldfinches, all the feathered songsters he had loved to look upon and listen to when a boy, were still trilling and whistling their melodious lays around him. He looked off over the winding and widening valley of the Merrimack, from a hill where reposed the dead of the village for at least six generations, many of whom, old and middle-aged and young, while living were known to him personally, and they were all there in the familiar forms and faces in which he had known them living and seen them dead. His own brother, the bright, the beautiful boy who had laid down his life for his country, was one of the most conspicuous figures among them. But they were all silent—silent as the tomb in which they had been and, indeed, were still reposing. He moved among them, recognized them, and then looked around him for the living. But only the silent were there. The living were afar off. He felt would have gone here or gone there to meet a familiar form or face, but there was an enchantment around him and controlling him that rendered his present position more agreeable and pleasant. Presently the whole group melted from his view, and he awoke to realize that his duty was not yet fully done, but approaching the end. In an hour the order to march was received. Col. Stevens, still as cheerful as ever, shook each of his companions cordially by the hand, bidding each a cheerful good-bye, and mounting his horse, he turned facing them and said: "Well, my friends, I am all right here," putting his hand upon his curly locks, "and all right here, too," placing his hand upon his heart, "and I shall do my whole duty to the rapidly approaching and not distant end. But we will never meet again this side the dark waters, and I now bid you all farewell," and wheeling his horse to face the regiment his voice rang out, "Attention, battalion! Forward, March!" and soon disappeared in the dust which was rising in a dense cloud from the marching columns. The next day, sure enough, as he had predicted, Col. Stevens was among the killed. —Cleveland (Ohio) Leader.

Buddhist Evidence of the Non-Existence of the Mahatmas.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal: Theosophists, and so-called esoteric Buddhists, allege the existence in the Himalayan mountains of Tibet of a brotherhood of adepts in occult lore and power, possessed of the most marvelous control of nature's hidden forces, and gifted with an almost divine wisdom. These brothers are called Mahatmas, a Sanscrit term signifying "great souls"—from *maha*, great, and *atma*, soul. Sensible people have ever believed that these mahatmas were myths, invented by Madame Blavatsky. In furtherance of her theosophic schemes, and the report of the special agent of the London Society for Psychical Research, who went to India and made a hasty, searching and exhaustive examination of the whole matter, demonstrates conclusively that these mysterious magi, Koot Hoomi and the rest, exist only in the imagination of those credulous enough to believe in them, and that the letters purporting to be written by them are the handiwork of Blavatsky and her confederate Damodar.

Mr. Edwin Arnold, the author of the well-known poem, "The Light of Asia," has just published a work called "India Re-visited" (Boston, 1886), in which he narrates a conversation held by him with one of the leading Buddhist functionaries of Ceylon, the Indian Buddhist stronghold.—Sri Weligama, the chief priest at Pandure. That portion of the conversation which referred to the mahatmas is given below:

Mr. Arnold says: "I asked Sri Weligama whether to his knowledge there existed anywhere Mahatmas, men greatly advanced in esoteric wisdom, and elevated above humanity by abstinance and purity, who possessed larger powers and more profound insight than any living philosophers? He answered emphatically, 'No! such do not exist! You would seek them vainly in this island, or in Tibet, or in Siam, or in China. It is true, O my friend! that if we had better interpretations of the Lord Buddha's teaching, we might reach to heights and depths of power

and goodness now impossible, but we have fallen from the old wisdom, and none of us to-day are so advanced. The reason that we wish to honor you is because you have helped to make Buddhists know how much they ought to do, and to be, to rise to the level of their own religion. But do not look for Mahatmas! you will not find them!" (page 273.) As the Mahatmas are alleged to be Buddhists, surely if any persons should know of their existence it ought to be the leader of the Buddhist fraternities. If any such persons were now living in Tibet, Sri Weligama would assuredly have known it; therefore his position and emphatic denial of their existence is proof substantial of their mythical character.

Presidio of San Francisco, Cal.

For the Religio-Philosophical Journal.

Personality versus Omnipresence of Deity.

Is there a distinction between soul and spirit? and, if so, what is the distinction? Many of those who publicly discuss the question of Spiritualism, or as some people prefer to term it, "The Harmonical Philosophy," are so careless in the use of terms to express their thoughts as often to seemingly contradict themselves. Some affirm man is a trinity, composed of body, spirit and soul; others say he is a physical, intellectual and moral being. Some claim he is a duality composed of two self-hoods, one animal and finite, the other divine and immortal; but experience is that they often seem to lose sight of their assumed premises in their argument, and use the terms spirit and soul, and animal and divine, as synonyms. They tell us of the human soul and of the divine soul; of the mortal spirit and of the immortal spirit, and they speak of these often as one and the same conscious identity, while they almost in the same breath insist that our ignorance and errors result mainly from our omission and neglect to consult "the God within us," which they claim is divine. It is time that our public teachers should agree on and define the sense in which they use the terms matter, spirit, soul, natural life, divine life, God within us, continued existence, and immortality; for, to the thinking mind, it is absurd to allege the human spirit is ignorant and sensual, and the divine soul or God within us is free from error and impurity, and then assume and assert that the human spirit and the divine soul is one and the same conscious identity; and yet carefully analyze their teachings, and this absurdity is often prominent therein. Some allege that spirit is co-existent with, and distinct in essence from, matter, and then accept and assert that if God is a spirit he must be material. As this confusion in the use of terms leads to doubts and difficulties which greatly retard our progress in comprehending correctly our own origin, nature and destiny; and to rescue many prominent Spiritualists from the materialism which still partially enslaves them, it is important to agitate the question. What, if any, is the distinction, both in origin and in essence, between matter and spirit, and between spirit and soul; between natural and divine life, and especially between "continued existence" and "immortality;" for if man is a finite animal and also divine, it is difficult to rationally realize why the bird or the brute are not alike so; and if man, a finite animal, has continued existence, it is alike difficult to imagine why animals have not also. If the continued existence of man proves that he is immortal, why should not the continued existence of other forms of animal life be alike so? When we claim man is both human and divine, and because so he is immortal, we should seek to learn and define the distinction between human and divine, that we may apply this as a test to the lower forms of animal life; and if we say man is a finite spirit in whom dwells a divine soul, we should try to define the distinction between spirit and soul that we may apply it also to animals.

It is not enough to arbitrarily assume and assert that man and man alone is immortal, because he and he alone has continued existence; or to claim that because he is the highest form of animal life, therefore he is divine. The thinking, reasoning mind asks for the why and wherefore, and public teachers must endeavor to rationally meet the question. There are some, if not many, who are still tinged with materialistic views from which they have been but partially emancipated by their conversion to Spiritualism, and I hope some of them will examine and review the solution of the origin and nature of material atoms or atomic matter suggested in my previous articles, for to intelligently grasp a knowledge of spirit essence or substance we should seek to comprehend the distinction, if any, between spirit and matter. As I do not affirm the finite can grasp the infinite, nor disregard the teaching, "Who by searching can find out God?" my effort has been to show that it is more rational to hold to the belief that God is a spirit than it is to accept the new dogma that Deity is "a principle" co-extensive with matter and everywhere present in endless space; and as this necessarily involves the question of Omnipresence, I feel our effort should be to learn both "what and where" is God as taught by nature, science and reason, and I have given some of my interpretations of their answer to this momentous question. If any of my readers will specify and allege any error therein I will gladly receive instruction, for my desire is to avoid error in my search for truth; but when considering a question of such intricacy and magnitude, it is important to find some standard standpoint to reason from and appeal to in our inquiries. As I understand the teachings of nature and science as interpreted by reason, they are that matter is self-existent, but that neither recognize the self-existence of suns or earths. They claim that these had their origin through the combination of material atoms previously existing in uncombined relations, and that the logical conclusion, therefore, is that this was the condition and relation of material atoms before any combination of them occurred; hence "the original atoms" were the immediate germ-source of the existing physical universe, and therefore the first change in their original relations was an effect resulting from an acting cause, and constituted the beginning of creation.

Thus far I believe the materialist who holds matter is God, and the Spiritualist who affirms Deity is a principle, and the Spiritualist who accepts God as a spirit, can and do agree in their interpretation of nature and science, but at this point they separate because their conflicting theories will not allow the same solution of the question, "What was the acting cause?" and "Why did the atoms, originally free or uncombined, thus begin to unite in new relations?" It is for the materialist who ignores the existence of spirit in contradistinction to matter to offer his own solution of this question, but it is our privilege to test its rationale and its consistency with his theory; and it is for the advocates of the "principle" theory to explain for themselves "the why and wherefore" of this

original beginning of change in the condition of existing atoms, and when any one of them will do so the explanation shall have my careful and candid thought, while I, a Spiritualist, believing God is a spirit, have given my explanation of this "why and wherefore," and stand ready to vindicate it when specially objected to.

It is an open question whether the germ-atoms were self-existing primary elements, or were compound results or creations; and the conclusions on this point are involved in the solution of the question—Why did they originally begin to combine? and I may add, Why have they since continued to exhibit a perpetual tendency to change? If the advocate of either materialism or the principle theory can rationally solve this, he will dispose of my opinion that God is a spirit; but if, in despite of all his ingenuity, he fails to plausibly solve it, then I shall feel free to claim his solution is not true, and on my showing the inconsistency with either the effect to be explained, or with the premises for explaining it, then I shall feel free to claim a verdict against him. If "facts are the basis of philosophy, and philosophy is the harmony of facts seen in the right relation," then if we accept as fact that the "original or germ-atoms" were free before they first combined; and the additional fact that since their first union they have been the subject of continued change, our lesson is to discover the harmony of these two facts, for only thus can we progress in our knowledge of God and nature, and I submit this open question should in its detail be fairly met and thus each theory be tested for itself, for truth will not suffer thereby though theories may.

J. M. K.

Philadelphia, Pa.

For the Religio-Philosophical Journal.

The Social Position as It Is.

NO. 4.

BY CHARLES DAWBARN.

Ambition to be a man of mark among his fellows, is only the individual expression of the proud desire to stand first, which marks the destiny of this great Republic among the nations of the earth. Well directed ambition is not merely one of the greatest blessings to man on earth, but it is the mother of all progress, save that which nature outworks by the death of those least fitted to live.

The socialist, like every other man, would struggle to the front, but finding himself distanced grows sick of eager competition. Many an instance is known to the race course where a high spirited animal, feeling himself losing ground, has fiercely attacked the coming victor; and this is the real foundation of the socialist movement. No man who is going to the front ever enrolls himself a member. It is simply a battle cry of the defeated. "To the lamp-post with the millionaires" is the attack of the high spirited animal who is being passed in the race of life.

To-day the immediate thought is that we have a vast amount of unmerited suffering on the one hand, and on the other an aggregated wealth beyond all possibility of use to supply any need of its owner. On one side is a brooding sense of injustice ripening into murder; and on the other side we find the dote of a magnified charity used as a cloak to grasping selfishness.

We must recognize that it is no mere case of ignorance, whose remedy is instruction. Human instinct goes straight to its necessity when it is a question of food. Here are five loaves of bread and five hungry men. Is there any possible education that would make four men contented to see one man walk off with three loaves? Yet this is what is now taking place in our country. Our national savings prove that every eighteen men in the country have each year a surplus of eighteen loaves to put by for a day when work shall be impossible. The same statistics prove that in every cash-one man walks off with ten loaves, leaving the other eight loaves to be divided among seventeen men.

I would ask the reader if national education can furnish any remedy for this kind of wrong? Felix Adler, who prides himself on being practical, proposes to cheapen rent and purify the home. Is that anything more than giving a shroud to those perishing of hunger? Nature rewards toil every year throughout the country with a surplus that we call wealth. Sufficient for the comfortable maintenance of every man, woman and child; and all our trouble is simply the inequitable distribution of this wealth.

Brute force is useless as a solvent of the problem. We must strike deeper if we would save our homes from the coming flood. Most of my readers know that what country children call the "May-Apple" is an excrescence thrown out by nature to cover a wound in the bark, made by an insect. Our millionaires are may-apples upon the surface of society, whose hidden cause it is for science and philosophy to discover, if we would cure the disease.

We are beginning to get our subject into shape, for we can now state clearly the position as it is to-day.

1. Wealth is the surplus of labor, and in this grand country there is produced an abundance for all.

2. This is inequitably distributed; hence very much of the existing misery.

3. Brute force whether of murder or of confiscation will simply leave human nature where it is to-day, and is therefore useless. Facts show us that whilst the struggle is the same that has convulsed society in the past, and overturned governments the world over, it must now be fought out with very different weapons. Science is rapidly reaching the point where brute force shall mean destruction to all alike.

4. Manhood is marked by inequality, mental, moral and physical. Success means usually the right man in the right place; whereas failure may only mean the right man in the wrong place.

5. The facts before us all point to the morbid ambition of some to overtop others, as the immediate cause of our troubles, and equally prove that to crush out personal ambition would be to destroy the very ladder by which our nation has climbed to its height of to-day.

6. We see that there is no safety but in pure, simple justice to all alike. We must, however, remember that does not mean confiscation of wealth, but the devising of such equitable measures as shall hold human nature in check, whilst leaving to it its energy, its ambition, and above all its individuality. If my readers agree with me so far, I will ask them to join with me in an endeavor to discover possible and practical measures to attain our end, by a discussion of "the situation as it might be."

Five years ago Lida Garrison, of Denison, Texas, fell from a tree and hurt herself so that she has not since been able to use her arms. She has succeeded in learning to paint, holding the brush with the toes of her left foot.

THE THEOSOPHISTS.

Annual Convention of the Board of Control.

The annual convention of the American board of control of the Theosophical society, which was opened in this city Saturday, will be continued for a few days this week. Pursuant to a resolution of the board last year it convened this year at the residence of Mrs. Josephine W. Cables, 40 Ambrose street, who is so well known as the leading Theosophist of Rochester. All the members of the board are represented at the meeting either in person or by duly authorized proxies. Among the prominent scientists and investigators called together by this meeting are: President of the board, Professor Cones of the Smithsonian Institute, Washington; D. C., treasurer, Professor J. D. Buck, Cincinnati; secretary, Elliott B. Page, St. Louis; William Q. Judge, editor of the *Path*, New York; Dr. W. W. Phelps, Chicago, Ill.; Hollis B. Page and Messrs. Charles and Arthur Kendall, Boston, Mass.; Mordcael Evans, Philadelphia, Pa.; General Abner Doubleday, New Jersey; Thomas H. Parsons of the New York Tribune; and Thomas M. Johnson of Osceola, Miss., editor of the *Platonist*, a journal devoted to Platonic philosophy.

Mrs. Josephine Cables is the founder of the Rochester branch of the Theosophical society. This branch is now the strongest and oldest branch in America. Elliott B. Page is the founder of the St. Louis branch. Dr. J. D. Buck is dean of Pulte college and a successful physician of Cincinnati. The society was first formed by Mme. Blavatsky, a Russian lady, and Colonel Olcott, formerly of New York. Mme. Blavatsky is now in Germany, engaged in writing a new work entitled, "The Secret Doctrines." The society has continued to grow since its organization and is now strong in India, Australia, Germany, France, England and in several cities in this country.

At the convention of the American board now being held in this city, business of great importance connected with the work of the society in America has been transacted. Telegrams have been received from branches in Europe and Asia, extending greetings to the society and wishes for the success of the movement in this country. Private instructions, the nature of which can in no way be divulged to the general public, have also been received from the headquarters of the society in India. Acting upon these instructions and the powers therein delegated to the board, that body proceeded to map out a course, and devise plans and methods for extending the principles, in this country, of this most extraordinary movement. Those officers of the board who served last year were unanimously re-elected for the ensuing year. There was one resignation from the board, that of M. D. Evans, of Philadelphia. Three additions were made as follows: Richard C. Dean, United States navy, medical director; Hon. Charles Aldrich, Aldrich, Alabama; Mrs. M. E. Bates, Philadelphia.

President Cones last evening said to a *Herald* reporter: "During the last year the subject of Theosophy has received more and more attention from the general public. A large number of opinions are in circulation regarding the principles of the society. These opinions are not all of them correct. On account of the widespread interest now being manifested in this country in this strange manner of viewing human life, it seems likely that the principles will spread rapidly in the future. New branches of the society are being formed monthly, and the membership of the various branches has doubled in the last year. The numerical force of the Theosophists at the present day would be no insignificant force in determining an election. At the same time the members of the society wish it distinctly understood that they disclaim all political affiliations and party prejudices. The objects of the society are: First, the formation of a nucleus of universal brotherhood, irrespective of race, creed, caste or religion. Buddhists, Brahmans, Mohammedans, Christians and Jews are members of the organization. In the second place we make a point to extend the study of Aryan literature and philosophy, as being the fountain-head whence all modern religions have alike sprung forth. From these studies we draw directly the inspiration and eternal truths, which under various guises have always prevailed among the secret doctrines, which have never died out. Translations of the Sanscrit and valuable contributions to literature have been made by the society.

"The third object of the society," said the president, "is the investigation and development of the hidden forces and psychical powers of nature. It is well known to the Theosophist that these powers may be used either for good or for evil. Heat, steam and electricity are weak and clumsy forces compared with the forces which the Theosophist is able to set in motion. The fourth object is the cultivation in man to the highest extent, of the spiritual power of human beings. Man possesses many agencies capable of cultivation and wonderful results. Theosophy is the philosophy of moral self culture and development. It is the union of science, religion and philosophy. Most Theosophists admit the claims of Spiritualists, but those who claim to see and do things pertaining to what is called supernatural are called 'psychicists' instead of mediums. The occultist is conscious of anything done when in communication with the unknown world.

"This board has authoritative control over all the American branches. There is every reason to suppose that as the result of this convention the movement in this country will increase. The numerical force of the theosophists in America has more than quadrupled during the last year, and in the same time the number of branches has been increased over 100 per cent." —*Rochester Herald*.

According to the London *World* the harmony of the royal family is seriously threatened by the curious complications of fates and functions. His Royal Highness deeply deplures his mother's appearance at the Epsom celebration; and her Majesty views with equal displeasure the Sunday soirees and her son's patronage of Mrs. Mackay.

London Truth says: "General Boulanger served under the Duc d'Aumale in Algeria. The Duke in one of his reports appended the following note: 'Boulanger is a good, intelligent officer, but ill-bred.' Now that Boulanger commands the army it would be interesting to know his opinion of the Duc d'Aumale."

Robert Smith, of Lexington, Ind., lost his nice black hair as the result of typhoid fever. Now his head is covered with hair three inches long, very kinky, like a negro's, but as white as snow.

Hersford's Acid Phosphate.

Beware of Imitations.

Imitations and counterfeits have again appeared. Be sure that the word "Hersford's" is on the wrapper. None are genuine without it.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 31, 1886.

The English P. R. S.

The differences which have been gathering force in the English Psychical Research Society for two years past have at last become sharply defined, as well as public. That the Spiritualist members of that organization have so long held the cobble in abeyance, speaks well for their forbearance and patience. It is devoutly to be hoped that now when the issue is on, they will, while stoutly maintaining their ground, never be driven to hot blood, nor to judgments colored by partisan feeling. The matters at issue there, are of equally vital importance on this side of the Atlantic; hence we this week republish from *Light* the very lengthy paper by Mr. C. C. Massey. No one having the slightest interest in psychical research can afford to neglect a study of Mr. Massey's able consideration of the "possibilities of mal-observation."

In the discussion which followed the reading of the paper, Mr. W. Stainton-Moses, a charter member of the Society, said all present would no doubt feel deeply indebted to his friend Mr. C. C. Massey for the very able, temperate, and most closely reasoned paper they had heard. Spiritualists especially would feel grateful to him for having contributed to their literature one of the best reasoned arguments in defence of their faith he had ever heard. Some had thought the Society for Psychical Research had been wrong in not concerning itself with Mr. Eglington. That reproach would lie in the path no longer after the publication of the June issue of the Psychical Society's *Journal*, but it would lie in the mouths of Spiritualists to say that when the Society did concern itself with him it did so in a manner that was unfair and unjust. If, for one, thought it had been the worst step the Society had yet taken in approaching the question so unfairly and unjustly. Some Spiritualists might go further and ask themselves whether they could be of use in such a society, and whether it was not their duty to carry on their own work in their own way, unless indeed the action of Mrs. Sidgwick was disavowed; for assuredly Spiritualists at large would consider that her article had committed the Society to methods which they could not approve. Speaking for himself he regretted the publication of that article very much, and he had been delighted to learn since entering that meeting that it was not intended to be more than the expression of an independent opinion, and was not to be regarded as committing the Society to its lines. He had felt it his duty to make a protest, and he hoped the disavowal of which he had spoken would be confirmed from the chair.

Dr. Wyld followed the remarks made by Stainton-Moses. What struck him in reading the article in the Society's June *Journal* was the extraordinary amount of credulity on the part of Mrs. Sidgwick which it indicated. She had given some twenty or thirty cases of slate-writing from men and women of the highest position as to intelligence and integrity—and many of the cases were excellent—the whole of which she dismissed in about a single sentence by saying that to her mind the whole of those things might have been produced by sleight of hand. He thought that indicated an extraordinary amount of credulity on the part of Mrs. Sidgwick, for she must be well aware that for eight or ten years past there had been published almost weekly, in the pages of the *Light* and other papers, testimony from various conjurers, stating that however these phenomena might have been produced they were not produced by sleight of hand or any machinery known to them, and that they were altogether beyond the reach of the art of conjuring. It seemed extraordinary that Mrs. Sidgwick, who was not a conjurer, should say that they were.

Light for the 10th inst., referring to Mrs. Sidgwick's reports and the discussion says:

Our own comments on Mrs. Sidgwick's strictures and conclusions were forced, through the exigencies of space, to reserve till next week, but in the meantime we simply desired to point out that unless an official disavowal of Mrs. Sidgwick's article, as being representative of the views of the Society, is forthwith made, the duty of all Spiritualists, who are members of the Society for Psychical Research, will be obvious. Mr. Myers, on Monday last, said something in this connection, but in our opinion that gentleman's guarded disavowal can hardly be looked upon as satisfactory. Indeed, it appears to us that in the matter of its responsibility for the statements of its members, the Society has adopted an attitude akin to that of the lad, who having been detected throwing stones and being charged with the fact, promptly pleads: "Please, sir, it wasn't me; it was the boy who has run away." In this as in many other instances, the position of the Society is, as we hope to show, utterly indefensible.

Religion Gone Wild!

Under the above heading a correspondent of the St. Louis *Republican*, writing from Flinn's Grove, Ind., states that that place has been the scene of thrilling spectacles, stirring incidents, and considerable excitement. The occasion of this is a series of revival meetings, conducted by Mrs. Mary Mershon, of Pandleton, Ind. Mrs. Mershon is a disciple and convert of Mrs. Woodworth, the noted trance evangelist, whose peculiar methods have for the last two years been the theme of wide-spread interest and speculation. The lady who is conducting the meetings at Flinn's Grove was converted two years ago, and was at once called to be an evangelist. Although an invalid she obeyed "the call," and to-day is a strong, vigorous, and energetic woman. She is about sixty years old, has a broad forehead, black hair and eyes, and is of medium height. The meetings were commenced Saturday, June 5, but for a time they dragged. The evangelist says she never conducted a meeting where she contended with greater difficulties at the start, or where the indications gave as little promise. It was next to impossible to secure a tent. The attendance was light and the interest seemingly dead.

She was not discouraged. Her faith appeared to be of that quality which will remove mountains. The plain, unpretentious, and eloquent preaching had its effect. The attendance increased. Her enthusiasm took hold of her hearers. The fame and report of the wild scenes enacted spread among the people, and the attendance and interest were further magnified and multiplied. The young converts are most enthusiastic and demonstrative. They crowd the space set apart for seekers after divine favor, and, with singing, shouting, shrieking, and praying, gradually work themselves into a wild frenzy. Their hands are uplifted and their faces turned upward. Some shout and yell in the exuberance of their ecstasy; others plead, implore, and cry for the rolling away of their burdens. The spectacle at times is wild, weird, and unearthly. The most nervous and excitable soon succumb and go "under the power." They are stretched out in every corner and in every attitude. They become rigid, and their wide-open, staring eyes have a death-like and unearthly expression, as though gazing upon scenes not presented to the eyes of mortals.

The correspondent says that one Sunday night lately there were witnessed the wildest and most extravagant scenes yet enacted. Such shouting, such jumping, such hal-lujahs, such delightful, promiscuous, and abandoned hugging of brothers and sisters in the Lord presented a scene the like of which has never before been witnessed in this country. It was a wild, unrestrained saturnalia of unbridled passion and emotion. The converts who were stricken down, as it was claimed, by the hand of God prior to their conversion relate wonderful tales of being suspended by a fair over the pit of hell, of being fanned by the sulphurous breezes from the infernal regions; of looking into boiling caldrons, of being nibbled at by the fiery serpents and grinning devils, of being saved by the outstretched hand of a pitying Providence.

Such revival meetings lead to insanity, and sometimes are productive of as much evil as a liquor saloon.

Spiritualism Discussed in a College.

A good usage is gaining ground,—the fair statement, frank and free, yet not for the sake of controversy, of various opinions on important subjects. A few years ago the English Church Congress at Newcastle-on-Tyne discussed Spiritualism, and our pamphlet report of the discussion had large circulation. The *North American Review* has gained largely in circulation, as well as in value and interest, by giving articles prepared for its pages by persons of widely different views, as, for instance, the orthodox theological statements of Judge Black and the free-thinking opinions of Robert Ingersoll. Our sagacious daily newspapers fuel the public pulses and respond to its wants by reporting sermons, orthodox and heterodox, for their readers.

A late incident at Adrian, Michigan, shows this growing tendency toward fair discussion, and shows, too, the steady gain of Spiritualism. The Adrian college is under Methodist care and control, yet not strictly sectarian. After its commencement exercises in June, a week was occupied in daily meetings to discuss topics of religion and practical reform, with addresses by leading clergymen and others, and a "symposium" or discussion, each afternoon. The *Adrian Times and Examiner* of June 25th gave notice of one of the afternoon sessions as follows:

"The 'symposium' to-morrow afternoon, at 2:30, will consider the subject, 'What is the relation of modern Spiritualism to Christian Science and Science?' Prof. J. W. McKeever has been appointed to open the discussion. It is expected that Miss B. Stebbins, of Detroit, a prominent spiritualist and well-known author, will also take part in the debate, representing the views of the Spiritualists."

Prof. McKeever not being present, Mr. Stebbins was invited to speak in his place, and held the close attention of the audience for a half hour, when brief addresses were given by others. No other speaker accepted Spiritualism, yet most of them said it was a matter in which there might be something of value, and some striking facts were given as coming up in their investigations of it. Some were decided in opposition, and not well informed on the matter, but it was treated with an aim for fairness and freedom, and to treat any subject in that way is a gain for truth as well as for mutual respect and charity.

Beecher in England.

New York *Sun*: There is probably not another American preacher who could attract as much attention and win as much admiration in England as Beecher is now securing. Yet the man who is drawing all this applause from English and American Christians is the same man who, not many years ago, was writing under the lash of his guilty conscience, and under the torments of the damned, because at last his sin had found him out! And even now the woman whose downfall he accomplished must continue to atone in obscurity and dishonor for the meddling into which he led her. She is out-cast; he is crowned with glory as a man of God and a disciple and a preacher of Christ. As angels greet him, while reproach is his portion.

English and American Christians, therefore, seem to be ready to teach young men and young women that licentiousness is a light offense, quite pardonable in the case of a minister of the Gospel. They are not unwilling to let it be known to all the sacred profession that they are prepared to overlook profligacy on the part of any minister whose talents they admire and whose oratorical gifts exercise a charm. Apparently it is what they are willing to do. They did not even ask, as the Gospel demands, confession, repentance, and restitution; for Beecher has made neither. They simply say, by their conduct and course with reference to him, that if the minister has the hardihood to cheat it out against the proofs of guilt they will stand by him as if there were no such proofs. They will help him in his effrontery, and their admiration for him will be increased because thereof.

All this is wonderful. Who could have believed it possible? It is astounding that Beecher pursues his way as a Christian hero in the two great English-speaking countries, and yet no word of protest, no cry of indignation comes from a religious source. The people who honor him seem to have abolished the Christian law of truth and purity, so that adultery and perjury have become trivial offenses in their sight. They no longer follow the Gospel in requiring confession and repentance, but rather applaud defiance of the law of Christ.

The career of Henry Ward Beecher seems to justify the infidel boast that the Christian religion is really losing its hold on the conscience and convictions of those who profess to be guided by its injunctions.

The *JOURNAL* clips the above from the Chicago *Tribune*, where it appeared on the editorial page. That the *Tribune* should copy such an article from the *Sun* might seem to indicate some degree of virtue in the former. But the query will arise: was not Beecher's conduct in becoming a mugwump, and thereby helping to defeat the *Tribune's* Presbyterian father-in-law's pet Presidential candidate, thus smashing the slate of both father-in-law and son-in-law, was not this a greater offense to the Medillian code than the crime so broadly hinted at in the *Sun's* comments? Should Mr. Beecher, or any other man, desire to make an assignment, the advertising columns of the *Tribune* are for sale for that purpose. The *Tribune's* father-in-law and son-in-law are no doubt anatomically chaste, but the paper itself is the paid agent for advertising the wants of those seeking the gratification of their passions—see any Sunday issue of the *Tribune* for confirmation of this. Adultery and perjury are "trivial offenses" compared with the offense of mugwumpism—in the eyes of a partisan political paper.

When men professedly Christian prostitute newspapers which they control, they strike a blow at public morals beside which the crime of one adulterer, however pious or prominent, is but the touch of a feather.

We are in receipt of several letters of late in favor of the mediumship of Mrs. Carrie M. Sawyer. According to all accounts she is doubtless a legitimate medium, but that is no reason she should go from place to place, get financial credit on account of her mediumship, and then leave her creditors in the lurch. This procedure is no part of Spiritualism and its moral teachings, and the sooner such mediums are set aside—or until they do as they wish to be done by—the better it will be for the cause so dear to all honest Spiritualists. It is high time this sort of thing ceased.—*Banner of Light*.

Mrs. Sawyer may be a medium, but the fact is doubted by a very large body of intelligent Spiritualists. That she is a dead-beat and a swindler, is not questioned by any reputable person having knowledge of her career.

J. N. Blanchard of Delphos, Kansas, writes: "Our Spiritualist camp meeting will be held at Delphos, Ottawa County, Kansas, commencing September 3rd and holding ten days, and probably another week, making seventeen days. The Solomon Valley Society has united with the Delphos Society, thus making a strong organization, with the oldest legal charter of Spiritualists in the State. We own one acre of land in the little city of Delphos, on which we hope to build a hall. We have rented our camp grounds and they can be bought for a reasonable price. We have a bright future before us, provided our friends rally to the work. Our next meeting will be of great importance to our cause. We shall have good speakers and singers. J. M. Waterman and wife will sing the inspirational songs of the former, which are truly the best we have ever heard. The words and music are given by the angels, through the inspired brain of Bro. Waterman, also many grand lectures. We would urge our friends who think of moving west to attend this meeting, see our country, get acquainted with our people and prospects. All reasonable questions will be answered. Let us hear from all interested."

Mr. Joshee, the learned Brahman now visiting in this country, lectured before the Unity Club at Hartford, Ct., on evolution as it is believed by learned Hindus.

GENERAL ITEMS.

Mr. S. J. Dickson, the healer, is treating patients at Jamestown, N. Y.

Mrs. L. M. Spencer has closed her lectures in Milwaukee until September. She will attend the camp meeting at Clinton, Iowa.

Walter Howell has arranged to sail for England on the steamer Alaska, on Tuesday, August 31st. She leaves New York at 5 P. M.

Hon. and Mrs. J. G. Walte of Sturgis, Mich., spent a day in Chicago last week on their way home from Dakota. Mr. Walte reports a delightful trip, and though seventy-six years old, looks ten years younger than when we saw him last, some three years since.

Number Seven of Volume thirty-three of Hall's *Journal of Health* comes to hand very much improved. It exhibits the painstaking care of its editor, Mr. E. W. Capron, who is a prominent Spiritualist. It is published at 75 and 77 Barclay street, New York.

Mrs. E. L. Watson, under date of July 14th, writes: "I would like my friends in the East to know I am recovering my health, and that I hold them in loving remembrance, but find it absolutely necessary to postpone letter writing until I have time to thoroughly recuperate."

Mr. J. H. Cottrell of Marysville, Kansas, reported at the *JOURNAL* office last week en route for Ouset and Lake Pleasant. Mr. Cottrell is an old-time Spiritualist and one of the early healers. He formerly lived in Boston and will no doubt be remembered by the older Spiritualists of that city.

We shall follow Mr. C. C. Massey's able article, which appears in this number of the *JOURNAL*, with a communication next week from George Herschell, M. D., who critically examines the statements of Mrs. Eleanor Mildred Sidgwick, which find a conspicuous place in the London *Journal for Psychical Research* for June.

The entertaining address entitled "American Citizenship," which was delivered by Dr. Herrick Johnson of Chicago, at the dedication of Albert Lea College, has been handsomely printed in pamphlet form, and is sold at the low price of ten cents to aid in furnishing the college. Address orders to Mrs. Laura G. Fixen, Albert Lea, Minn.

Mr. Milner Stephen, sometimes called the "Australian healer," is still in the city. His office is at the Commercial Hotel, corner of Lake and Dearborn Streets. Nearly every day we hear the testimony of those who claim to have been greatly helped by his treatment. After a few months longer stay in America, Mr. Stephen will cross the Atlantic to England, where he says many are anxiously awaiting his coming.

In a letter inclosing her subscription to the *JOURNAL*, Mrs. E. L. Watson says: "I was at Santa Cruz over Sunday, a guest of Mrs. Kerby, the sister-friend of Mrs. Farnham. I found her rich in sentiment, rare in culture, sympathetic and spiritual. We rode all around that lovely little city by the sea and up to the big trees. I lectured in the morning and answered questions in the evening to fine audiences."

Mr. John M. Kennedy, an old subscriber and contributor to the *JOURNAL's* columns, in a business letter speaks of his aged wife's long illness which has taken his time and strength to bring her through and back to health, and says: "Our marriage dates from October 1st, 1830. For nearly fifty-six years my wife and I have lived happily. I want her to stay and wait for me to go with her." Mr. Kennedy is eighty years old.

Horatio Stebbins, D. D., of San Francisco, gave the charge to his son Roderick Stebbins, who was ordained associate pastor of the Unitarian church at Milton, Mass. Among many good things he said: "In theology use your pure heart and your common sense freely and courageously. There are things concerning which to be positive is evidence of a sterile mind. Never claim an acquaintance with Jesus of Nazareth that don't exist, for the reputation of it; let your relation with him be square, upright, sincere and simple."

It is said that a great sensation has been created at Hillsboro, Ill., by the report that a house in the southern part of the city is haunted. Horrible groans and mysterious rappings are said to be heard in the house nightly, and the occupants are unable to account for them. The house has been vacant for some weeks, but a short time ago a family moved in and were almost at once disturbed by these strange noises and they are going to leave as soon as they can.

Pastor Scott of Evanston will leave his church. The great question of whether or not a preacher can properly ride a bicycle and smoke a cigar has thus been settled in the negative for one locality. What other congregations may think of these hideous sins must necessarily depend on circumstances. It is believed by some that men who smoke and who even ride a bicycle can squeeze into heaven.—*Tribune*.

The *Banner of Light* in its editorial allusion to the decease of Mary Fenn Davis, says: "We have always held Mrs. D. in great esteem as an amiable, high-minded, intellectual woman. She died broken-hearted; but her compensation is sure in the spiritual world of which she is now an inhabitant."

The great law of Compensation is one of the grandest things within the comprehension of mortal mind. It is the consolation of the broken-hearted and the oppressed; it adds zest to the acts of the benevolent and philanthropic; lastly, it is the law through which the weakly wicked and the wickedly weak may hope for growth and final redemption in the next world.

(Continued from Eighth Page.)
THREE GENERAL OBJECTIONS.—1. DETECTED TRICKERY.

To deal at length with general objections to the genuineness of these phenomena is not within the limits of my present subject. Yet I may be allowed to advert to two or three which have been lately brought before us by Mrs. Sidgwick. There is the detected trickery—real and reported—of mediums. As Edward von Hartmann has pointed out, occasional trickery is antecedently to be expected from the exigencies of professional mediumship, having regard to the uncertainty with which the true force is developed. And the whole theory of mediumship points to influences and conditions which must result sometimes in actual deception, and sometimes in the mere appearance of it. It is a mistake to suppose that we can make this branch of psychical research quite independent of psychology. And there are features in this trickery which should make us look a little deeper than the conjuring and fraud theory for its explanation. Slade, for instance, now often cheats with an almost infantile audacity and naïveté, while at the same or the next séance with the same investigators phenomena occur which the most consummate conjurer might well envy.

2. FAILURE OF TESTS DISPENSING WITH OBSERVATION.

Then it is made an objection that tests designed to dispense altogether with observation in the presence of the medium have not been obtained, although they could not be conceived to present greater physical difficulties to a genuine occult agency than things actually done. There is in this a quiet assumption that we have not here to do with independent wills and intelligences, or with laws other than physical, which is quite illegitimate at the outset of our researches. But without having recourse to such suggestions, I need only point out that if human observation under the easiest conditions is at all to be relied upon, the evidence can become perfect without these tests, and can only be illogically prejudiced by the absence of them.

3. FAILURE OF MEDIUMS WITH SOME INVESTIGATORS.

A third objection which weighs with many is the failure of mediums with some investigators, who, of course, on that account are credited, if they do not credit themselves, with too much astuteness, and with too great powers of observation for the medium to venture on his tricks with them. It is a remarkable illustration of this theory that Mrs. Sidgwick, who tells us that personal experience has made her form a very low estimate of her own powers of continuous observation, and who failed to detect the opportunities of an amateur expert in slate-writing, although she knew (as I infer from her account) that a trick was to be performed, is one of those with whom that accomplished conjurer, Mr. Eglington, has been uniformly compelled to exercise his "privilege of failure." It is another commentary on this view that I myself, and others, upon whom Mr. Eglington has found it very easy to impose have had with him as many failures as successes, under precisely the same apparent conditions in both cases. The cause of failure as of success are at present too obscure for such arguments to be other than prejudicial and opposed to the scientific character at which we aim. No doubt it is a disappointment—and perhaps no one has felt that more severely than myself—that some of the most distinguished members of this Society have failed to obtain evidence through Mr. Eglington.

SUCH FAILURES PRESUPPOSED BY THE SOCIETY AT THE OUTSET.

But we must remember the idea with which we started, and which was so well expressed by Professor Sidgwick in his first address to us. It was never supposed that these phenomena had the scientific character of being reproducible with certainty for any and every one who took the trouble to sit for them a few times. We were to accumulate testimony, to overcome opposition by the gradual accession of witnesses of good intelligence and character. There was no necessity for that if we could say to all the world—go to this or that medium, and we guarantee to you personal evidence. The physicist does not rely upon testimony or ask others to rely upon it. But we pre-suppose that the phenomena with which we deal are not accessible to all. If, then, they are not accessible to some of ourselves, is our position in relation to them altered? No; we are stopped from making that demand of personal experience, and from making that objection of personal failure—we are "hoist with our own petard!" Seeing that innumerable observations, by new witnesses of undoubted character and intelligence, have accumulated since Professor Sidgwick first addressed us four years ago, it will be asked, it has been asked, whether there was indeed a mental implication in his words, so that the new evidence which was to subvert the world must be that of himself and a few special friends. We know that that is disclaimed, but is it disclaimed in favor of a criticism which discovers all other evidence to be faulty? By further and further depreciating the powers of human observation, by more and more magnifying the resources of conjurers, it is nearly always possible to suggest a chink or cranny for escape in this case, and another and different chink or cranny in that case. But the very object of accumulating evidence is to make such suppositions increasingly violent the larger the area of experience which they have to cover, until the hypothesis of mal-observation becomes the last resort of those who will not or cannot credit testimony until their own senses have had cognizance of the facts. I believe that distrust of human observation, to the extent to which distrust is now carried, is not justified by experience, which would be almost impossible for the simplest acts of attentive perception if it were justified.

INADEQUACY OF FRAUD TO EXPLAIN THE VITALITY OF SPIRITUALISM.

Surely there is a larger view, a deeper insight into this already long chapter, swelling to a prodigious volume, of human evidence, than is afforded by this miserable theory of conjuring, and cheating, and imbecility. Are we not shocked by its inadequacy, by its disproportion to the total effect? That effect is dwarfed in popular imagination for a time, because the dominant culture has refused to recognize it, and has encountered the facts with the very narrowest conceptions in the armory of its intelligence. But the effect is already one of the appreciable influences on human life and thought. Many a delusion has been that, but not delusions of observation which depend for their vitality upon an ever-springing supply of recurrent fraud. Again and again has phenomenal Spiritualism been "exposed" and "explained;" every such incident, every such attempt, has been a new instruction to investigators, a new difficulty to the supposed conjurer. Yet that observers, with full knowledge of all that

has happened and of all that is suggested, go to mediums and come away with the certainty that the phenomena are genuine.

BAFFLED CONJURERS.

Even the first of living German conjurers, Hermann of Berlin, who had considered the subject of this slate-writing very carefully, went the other day to Slade, and after witnessing the phenomenon under very ordinary conditions, confessed his present inability to explain it. He adds, I am glad to say, that he is to have a series of sittings with Mr. Eglington in a few months, and he is not at all apprehensive that Mr. Eglington will evade the engagement, the results of which will be published. Dr. Herschell, a well-known amateur, has recently written to Mr. Eglington in the following terms:—

"For some time after my first sitting with you, I candidly confess that I worked very hard, both myself and in consultation with well-known public performers, to find out a method of imitating psychography, and I do not think that there is a way that I have not tried practically. I have come to the conclusion that it is possible to produce a few words on a slate if the minds of the audience can be diverted at the proper time (a thing perfectly impossible under the eyes of conjurers, who know every possible way of producing the result by trickery, without instant detection). Beyond this, conjuring cannot imitate psychography. It can do nothing with locked slates, and slates fastened together. It cannot write answers to questions which have not been seen by the performer, as you are constantly doing. At the best it only produces a mild parody of the very simplest phenomena under an entire absence of all the conditions under which these habitually occur at your sittings.

"Allow me also to take the present opportunity of thanking you most sincerely for the opportunities which you have given me of satisfying myself of the genuineness of psychography by discussing openly with me, as you have done, the various possible ways of imitating the phenomena, and of letting me convince myself, in detail, that you will not avail yourself of them.

"I hope that you have had a successful visit to Russia, and that your health is now quite re-established. — With kind regards, yours sincerely, GEORGE HERSHELL, M. D.

"W. Eglington, Esq."

THE CONJURER MASKELYNE, A BELIEVER IN THE NEW FORCE.

Our English conjurer, John Nevil Maske-lyne, has publicly testified, from his own experience, to the existence of an unrecognized force productive of physical effects. But with the acknowledgment of such a force in the human organism must disappear the presumption against those more developed manifestations which depend on his relations to intelligence and will.

THE FALSE METHODS OF THE SOCIETY.

The ascertainment of those relations is among the highest functions of a society for psychical research, and I am not alone in believing that we should have found our scientific reward in beginning with a provisional faith in the material of our inquiries. In this region the laws and conditions are still almost wholly obscure, but of one thing it may be generally said—that there can be no greater mistake than to investigate phenomena of psychical origin with a total disregard of psychical conditions. We are false to our hypothesis if we assume that adequate precaution against fraud is the prime condition of success, and that beyond this it is only necessary to bring an unprejudiced mind to the investigation. These are indeed indispensable conditions, but there may well be other and more positive ones not less indispensable. If we entertain the hypothesis of mediumship at all—and why else are we investigating?—it must mean for us something more than that in the mere presence of certain persons certain phenomena may occur.

CONDITIONS NECESSITATED BY THE VERY HYPOTHESIS ON WHICH INVESTIGATION STARTS.

A medium is not like a bar magnet which can and must exhibit its special characteristics under certain exclusively physical conditions. It is antecedently probable that something more is required of the investigator than the attributes of a fair-minded judge—a co-operation, namely, which will be best if it include some contribution of that unknown force on which the phenomena primarily depend, but which shall at any rate favor, and not repress, the development of that force in the medium. This sort of co-operation is a mental disposition perfectly consistent with the most scientific vigilance, and which in my own case I have found even promotive of it, because I was well resolved not to be conducive to my own deception.

RELATION OF TELEPATHY TO THESE CONDITIONS.

It would be strange if in this Society we were to ignore the probable application of telepathy to the phenomena now in question. For telepathy in its principle must be far more than a mere emotional or ideal transfer upon special occasion. The interaction of our psychical nature must be more intimate and influential than superficial consciousness betrays.

AN "IDEAL CIRCLE."

Once heard it remarked, jestingly or seriously—I hardly know which—that the composition of an ideal circle for the investigation of these phenomena, would be a man of physical science, a professional conjurer, a detective policeman, and an Old Bailey barrister. That suggestion represents the spirit which brings failure, and must bring failure, to every investigation of this character. And if you as a Society wish for useful original research by your own agents, you must not choose your agents upon that principle.

THE RIGHT CIRCLE.

They must be persons thoroughly impressed with the great importance of exact observation and exact statement, but who combine with these pre-requisites some positive experience and some reasonable regard to the hypothesis on which you are investigating at all.

A COMMITTEE TO COLLECT AND REPORT ON EVIDENCE.

But there is another course open to you, which, I submit, is preferable in the first instance. Many, of whom I am one, are of opinion that the case for these phenomena generally, and for "autography" in particular, is already complete. You may seek an independent opinion on that contention from those among yourselves who possess your confidence in regard to impartial judgment and rational appreciation and criticism of evidence.

COMPOSITION OF SUCH A COMMITTEE.

But unless you wish for a foregone neg-

* See an article by Huxford in the June number of the German magazine, *Spektrum*.

* See correspondence in *Pall Mall Gazette*, Mr. Maske-lyne's letter, 20th April, 1885.

ative conclusion, your committee must not consist of those who think that human observation, with the most express direction of the mind, is not to be trusted to ascertain the fact that a slate has been untouched for five minutes on a table before the eyes, or who are prepared, when they have before them exact statements of facts of observation inexplicable by conjuring, to assume that the facts have been mal-observed and misdescribed. For that way lies in interminable doubt, and not progressive science.

Spiritual Camp Meeting, Parkland, Philadelphia, Pa.

To the Editor of the Religio-Philosophical Journal:

This camp is run by the First Association of Spiritualists of Philadelphia, but on the grounds are found people who belong to the different societies of the city and surrounding towns. It is the general meeting place of all. This year the association enters upon its new grounds. Like the former grounds they border upon the Neshaminy creek, a little farther down the stream.

On Sunday, July 18th, the camp was opened. The day was very fine. Car loads of people flocked into the grounds from Trenton and the city. Everything was lovely. Nature was in her best mood. Alighting, the first object that called for attention was the row of tents pitched under a noble sweep of trees, flanked on one end by the dining room, and on the other by a dense wooded slope. The grounds fall down to the creek, and here and there are clumps of trees and winding shady bowers along which interesting couples sauntered, and young people amused themselves. The boats and ice cream came in for a good share of attention. The river is very delightful just now. The water is usually very clear, and the well-wooded banks afford a picture that many an artist would sigh to paint. The scenery is very varied. The lover of solitude can bury himself in the shade of the woods. Children can romp on the green and delightful savannas. To-day they are dotted over with old and young people who had come out to see the opening of the grounds. It was a great day for the First Association. Though the work is not all done, there is enough accomplished to show that the management have put forth the mightiest efforts. The pavilion is in the course of erection. From the plans it will be a tasty structure, much superior to the old pavilion at Neshaminy, which caused so much trouble in rainy weather. Altogether there are about 140 acres. About thirty-four acres are appropriated to the camp meeting; the remainder is mapped out into building lots and under a separate management. The lots are selling well.

The first meeting was called to order about 11 o'clock by the President, Mr. Joseph Wood, who is getting feeble with the weight of years. He made a suitable opening speech, congratulated all present upon the great success of the undertaking and declared the camp open. Prof. DeBarth's band played some fine selections of music. Mr. J. Clegg Wright, under the control of his guides gave the opening lecture. He spoke on the phenomena of Spiritualism, and took a historical view of the truths of Spiritualism and the men who have done so much as students of its facts in elucidating the laws of mediumship. Mediumship yet is but little understood and the Spirit-world is shrouded in mystery. We are acquainted with some very important phenomena, which indicate the existence of spirits. He spoke of Mesmer, Gall, Spurzheim and Combe as the great workers who made a science of Spiritualism a possible study. He strongly condemned dark sciences, and said that that which happened in the dark must of necessity produce the smallest convincing evidence. He advocated mechanical tests for materialization sciences. He condemned emphatically occultism, ignorant mediumship, and the Pythagorean doctrine of re-incarnation. Such teachings would take mankind back again to the ages of superstition and barbarism. He said that the doctrine of re-incarnation was as great a lie as the doctrine that the blood of the Lord Jesus Christ cleanseth from all sin. Believe little and establish your facts.

In the afternoon at 3 o'clock Mrs. R. S. Little addressed the large gathering. She spoke upon several questions sent up by the audience, amongst which was the question of re-incarnation. She said that re-incarnation is a fact. That the undeveloped soul had to come back again until it is purified and fitted to the spirit of God. There was nothing new stated about it, but what any school boy can find in any fourth-rate history of philosophy. It does look as if modern Spiritualism is to be Buddhism, if Mrs. Little is its pythoness. A strange rostrum is the spiritual. In the morning Mr. Wright under his control fiercely denounced the doctrine as a falsehood and a fraud upon the credulity of the people, and in the afternoon came the calm assurance from the guide of Mrs. Little that it is a fact. Can Spiritualism be anything for the world, when it presents a spectacle like this?

Mrs. Little will speak during the week and Mrs. Glading and A. B. French next Sunday. Parkland, Pa. SCRIBE.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

Since my last note, Thursday, Friday and Saturday have been observed with conference, Fact and Mediums' meetings—all of them well attended. Saturday, the 17th, Mr. Sarah A. Byrnes, of Boston, spoke at 10:30 A. M. Subject: *The Practical Genius of Spiritualism*. Jennie B. Hagan opened the exercises with a poem, and Edgar W. Emerson followed the lecture with tests from the platform. They were listened to with marked attention. Sunday July 18th, opened a beautiful day, with the exception of a slight sea turn. The audiences still continue to increase, until to-day the vast auditorium is filled with anxious and expectant upturned faces. The band entertained the audience with one of its fine musical concerts from 9 to 10 A. M., when President Crockett called the meeting to order, and Charles W. Sullivan led the congregation in the following hymn:

How sweet, how calm, this Sabbath morn;
How pure the air that breathes,
And soft the sounds upon its bosom,
And light the vapor wreaths!

It seems as if the earnest prayer
For peace, and joy, and love,
Were answered by the very air
That wafts its strains above.

Let each unworthy passion cease,
Each evil thought be crushed;
Keep anxious care that mars our peace,
In faith and love be hushed.

Rev. Jacob H. Harter, of Auburn, N. Y., was introduced and gave one of his thoroughly interesting discourses, taking for his subject the saying of Jesus: "I came from the Father into this world and I go to the Father, and if I go I will come again and receive you unto myself." The speaker said that ministers usually take texts to preach from, and he should probably preach a good way from

his text before he got through speaking. His argument was to show the necessity for self culture. He wanted every one to make their bodies a fit temple for the real man to dwell in. He related many anecdotes to illustrate his address; also much of his own experiences from boyhood up to the present time that were interesting to the audience. Edgar W. Emerson followed with platform descriptions of spirit presences, giving a large number of names and incidents that were fully recognized.

AFTERNOON MEETING.

Mrs. Sarah A. Byrnes spoke to a multitude of earnest listeners, taking for her subject, "Educational Tendencies of Spiritualism," tracing the effect of Spiritualism in art, science, literature and the social world. She made a profound impression upon the audience, which could not refrain from applauding as she presented the strong points in her arguments. At the close of the lecture many of the representative Spiritualists of this country and Europe, who were present, came forward to take her by the hand to congratulate her and bid her God speed in her great life-work for humanity.

Mr. Emerson again followed the lecture with tests from the platform, giving the best of satisfaction. The meeting closed at 4 o'clock, and President Crockett invited the people to the Temple to witness the work of the Children's Progressive Lyceum. All the available room in the main hall and also in the gallery was soon completely packed. The Middleboro band discoursed some of its fine music for the Banner March, after which the regular work of the Lyceum was performed, furnishing not only means of educational development for the children, but also an interesting entertainment for the visiting friends.

RECEPTION.

Mr. and Mrs. W. S. Butler unloaded the lath string of their beautiful home on South Boulevard Sunday evening, and gave the friends of Edgar W. Emerson an opportunity to meet him and extend to him their appreciations as a gentleman and as one of our best test mediums. The response was general and satisfactory in every particular. Who knew better the value of a cordial shake of the hand and a kind word of encouragement, than our true mediums, who stand between and minister for the people of both worlds.

On Tuesday, the 20th, Rev. J. H. Harter was the regular speaker at 2 o'clock P. M., and gave one of his original addresses, which was well received. Mr. Harter always puts in enough of his wit to break the monotony of dry argument.

On Wednesday, the 21st, Mr. T. F. Clark of New York, occupied the platform at 2 o'clock P. M., taking for his subject, "The Evolution of Infinite Entity." Mr. Clark is spending a few days at Onset, being on his way to attend the convocation of the School of Philosophy at Concord, Mass.

WESTERN ARRIVALS.

S. N. Aspinwall, Minneapolis, Minn.; J. M. Andrews, Jacksonville, Fla.; Mrs. J. M. Andrews, Birmingham, Ala.; E. A. Reed, Oshkosh, Wis.; G. D. Lawrence, Omaha, Neb.; Mrs. J. T. Rogers, Washington, D. C.; Miss Augusta White, New York; A. S. Kinner, Cleveland, Ohio; J. H. Austin and wife, Syracuse, N. Y.; Dr. Henry Rogers and wife, New York.

Dr. Beale, President of the New England Camp-Meeting Association, is spending a few days at Onset, looking hale and hearty.

Mr. and Mrs. John T. Sibley have returned to St. Louis, highly pleased with Onset. Onset, Mass., July 21. W. W. CURRIER.

A new People's palace has been opened in London. It is situated in what is known as the East end. The opening prayer was offered by the archbishop of Canterbury. He thanked God for the good life and noble example set by Mr. Beaumont, the founder of the institution. A London contemporary asks: "Is his grace aware that Mr. Beaumont was a Unitarian, and therefore one of those condemned wretches whom the Athanasian creed of the archbishop's own church consigns to everlasting hell?" The world that he has left blesses the man's memory yet, according to the Anglican faith, he is suffering the torments of the damned. There seems to be some need for the revision of creeds.

Some time ago a teacher in charge of a school in a West Georgia county, was approached by a pupil and requested to explain the meaning of "40 B. C." The teacher read the sentence in which the hieroglyphics occurred, and observed that it referred to an incident that had taken place in a remote period. "Ahem!" he said, "them figgers an' them letters is frequently found in history books. You see, a long time ago, folks didn't know as much 's we do, an' they sorter guessed at dates. Now, '49 B. C.' means '49 (b) correct.'" — *Atlanta Constitution*.

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers, having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

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Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 123 West 43rd Street, New York. The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. No vacation for but worshiper.

Metropolitan Church for Humanity, 351 West 23rd Street, N. Y. B. Ryker, services Sunday at 11 A. M. Officers: Geo. B. Carroll, President; Oliver Russell, Vice President; N. George H. Pugh, Secretary; F. A. Maynard, Treasurer.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall.

Married.

KIND-STOCKING On July 21st, by the Rev. Robert Campbell at the bride's residence, in Livingston, N. Y., A. E. K. Esq., of Hiram, N. Y., and Miss Douglas, N. Y.

READY FOR BUSINESS.

The Wisconsin Central Line.

Beginning Monday, July 26th, the Wisconsin Central Line will run four times a day each way from their Chicago depot for Burlington, Waukesha, Fond du Lac, Oshkosh, Neenah, Ashland, Chippewa Falls, Eau Claire, and St. Paul and Minneapolis. The first train leaves at 8 A. M., making Burlington, Waukesha, Neenah, Chippewa Falls, and Eau Claire. This is the first time that a day train has been put on between Chicago and the towns mentioned. It reaches Eau Claire at 10:12 P. M., the same day.

The next train leaves Chicago at 3 P. M.; it will be known as the "Waukesha Short Line," going only as far as Waukesha, and stops at all the intervening stations from Chicago to Waukesha.

The next train is the through St. Paul and Minneapolis train; it leaves Chicago at 4:40 P. M. and is the one that "beats them all." It is not a limited, "but it gets there just the same." It reaches St. Paul and Minneapolis at the same hour that the trains on other lines that used to leave Chicago at 11:30 A. M. got there, and at the same hour that trains on other lines that now leave Chicago at 3 P. M. reach their destination. In other words, this through St. Paul and Minneapolis train beats by one hour and a half the time of all other trains upon which all classes of tickets are accepted. It is provided with elegant new sleepers that go through to St. Paul and Minneapolis and a magnificent new dining-car on which supper is served. It reaches St. Paul following morning at 7:15 and Minneapolis at 7:50.

The next train leaves Chicago at 10:30 P. M. and is a through train to St. Paul and Minneapolis and to Ashland and Lake Superior. This train also is provided with elegant sleepers and a dining-car. Breakfast and dinner are served en route, the train reaching St. Paul at 3 P. M. the following afternoon and Minneapolis at 3:55 P. M. Through cars on this train for Ashland reach there at 3:55 P. M. nearly two hours earlier than by any other line.

The Wisconsin Central is the only direct line between Chicago and Waukesha, the famous watering-place, and the only line from Chicago direct to Burlington and the numerous summer resorts that are being built up on the beautiful lakes in Northern Illinois and Southern Wisconsin between Waukesha and Chicago. The line-tables are arranged so as to make it specially convenient for travel between Chicago and Waukesha. Coming south, trains leave Waukesha for Chicago at 3:17 A. M., 7 A. M., 10:18 A. M., and 5 P. M. The run is made each way in three and a half hours.

Take the Wisconsin Central Line when you wish to go either to Burlington, Waukesha, or intervening points, or to Fond du Lac, Oshkosh, Neenah, Chippewa Falls, Eau Claire, St. Paul, and Minneapolis, or to Ashland, for it is the most direct line to those points and saves you from one to two hours on the trip.

Social Amusements.

The Passenger Department of the Monon Route have just issued a handsome book of over one hundred pages, with the above title, containing a choice collection of parlor games, tricks, charades, tableaux, parlor theatricals, figures and calls for dancing, etc., especially arranged and adapted for home amusement.

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Train Schedule.

Train leaving Buffalo at 4:45 A. M., reaches Lake Pleasant at 6:30 P. M. Train leaving Buffalo at 4:50 P. M., reaches Lake Pleasant at 8:10 P. M. Train leaving Buffalo at 9:10 P. M., reaches Lake Pleasant at 12 noon.

The "West Shore Route" has a passenger equipment unsurpassed by any in the world, and does not propose to be outdone in enterprise or facilities by any other line. All visitors to Lake Pleasant from West of Albany and within striking distance of the "West Shore" will, if they consult their comfort and convenience take this unrivalled route.

Chicago Passengers can be landed at the Camp without change of cars if they go via the Grand Trunk. If their preference or convenience is better served by taking either the Michigan Central or some other line, they will at an agreeable hour of the day, change cars at Buffalo. Very many experienced travelers prefer such a change rather than complete a long trip in the same car provided the change is made at a reasonable hour and without worry or annoyance as is the case in this instance.

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In the August instalment of Mr. Howells' new novel, "The Minister's Charge," now appearing in *The Century*, occurs the following passage: "newly" (the minister) "mused awhile. Then he said with a smile, 'it's very much simpler to fit people for the other world than for this, don't you think?' 'Yes, it is' (replied the editor). 'It was a cold day for the clergy when it was imagined that they ought to do both.'"

The War feature of the August *Century* will be "Fredericksburg," described by General James Longstreet, and by General Barlow N. Couch and General William Farrar Smith, the latter of whom were Union corps commanders in the battle. A short paper by Major J. Horace Lacy of Virginia, owner of the historic "Lacy House" opposite Fredericksburg, printed in the same number, describes "Lee at Fredericksburg." It contains the following paragraph: "I am the more moved to send you these reminiscences, as in the providence of God your magazine occupies the foremost place as the great pacificator between the North and the South, holding the even scales of equal and exact justice, and pouring light on every act and incident of the great Civil War. You have not raked amid the desecrated ashes of the past, to bring together upon the altar of sectional hate the five coals of that fire which once burned all too freely, but ever by kind, fair, and impartial utterances, giving both sides an equal show, you have poured oil upon the troubled waters and deserve that benediction which rests upon the peacemaker."

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1886. THE "Spiritualists" OF WESTERN NEW YORK, NORTHERN PENNSYLVANIA, AND EASTERN OHIO, WILL HOLD THEIR SEVENTH ANNUAL CAMP MEETING ON THEIR Camp Grounds At Cassadaga Lake, Chaut. Co., N. Y. Commencing Saturday, July 31, and Closing Monday, August 30. Speakers' List. Saturday, July 31—G. H. Brooks, of Wis., O. F. Kellogg, Ohio, and Miss Jennie B. Hagan, Mass. Sunday, August 1—G. H. Brooks, O. F. Kellogg and Jennie B. Hagan. Monday, August 2—Conference. Tuesday, August 3—J. Frank Baxter, of Mass. Wednesday, August 4—Jennie B. Hagan. Thursday, August 5—J. Frank Baxter. Friday, August 6—Jennie B. Hagan. Saturday, August 7—J. Frank Baxter and Mrs. H. S. Lake, of Wisconsin. Sunday, August 8—J. Frank Baxter, and Mrs. H. S. Lake. Monday, August 9—Conference. Tuesday, August 10—Walter Howell, of England. Wednesday, August 11—Mrs. H. S. Lake. Thursday, August 12—Walter Howell. Friday, August 13—Mrs. H. S. Lake. Saturday, August 14—J. J. Morse, of London, England, and Walter Howell. Sunday, August 15—J. J. Morse, and Lyman C. Howe of Fredericktown, Ohio. Monday, August 16—Conference. Tuesday, August 17—J. J. Morse. Wednesday, August 18—Mrs. Jennie J. T. Brigham. Thursday, August 19—Mrs. Jennie J. T. Brigham. Friday, August 20—R. S. McCormick, of Franklin, Pa. Saturday, August 21—Lyman C. Howe, and Mrs. Clara Watson of Jamestown. Sunday, August 22—A. B. French, of Clyde, Ohio, and Mrs. R. S. Little, of Boston. Monday, August 23—Conference. Tuesday, August 24—A. B. French. Wednesday, August 25—Mrs. R. S. Little, of Indiana. Thursday, August 26—R. S. Little. Friday, August 27—Mrs. R. S. Little. Saturday, August 28—A. B. French and Mrs. R. S. Little. Sunday, August 29—Mrs. R. S. Little, and A. B. French. Monday, August 30—"Home Sweet Home." Any one wishing further information can obtain the same by writing to the Secretary Miss Ida M. Lane, Freeville, N. Y. Do not conclude the season without visiting the People's Camp Meeting AT CASSADAGA LAKE.

1886. THE "Spiritualists" OF WESTERN NEW YORK, NORTHERN PENNSYLVANIA, AND EASTERN OHIO, WILL HOLD THEIR SEVENTH ANNUAL CAMP MEETING ON THEIR Camp Grounds At Cassadaga Lake, Chaut. Co., N. Y. Commencing Saturday, July 31, and Closing Monday, August 30. Speakers' List. Saturday, July 31—G. H. Brooks, of Wis., O. F. Kellogg, Ohio, and Miss Jennie B. Hagan, Mass. Sunday, August 1—G. H. Brooks, O. F. Kellogg and Jennie B. Hagan. Monday, August 2—Conference. Tuesday, August 3—J. Frank Baxter, of Mass. Wednesday, August 4—Jennie B. Hagan. Thursday, August 5—J. Frank Baxter. Friday, August 6—Jennie B. Hagan. Saturday, August 7—J. Frank Baxter and Mrs. H. S. Lake, of Wisconsin. Sunday, August 8—J. Frank Baxter, and Mrs. H. S. Lake. Monday, August 9—Conference. Tuesday, August 10—Walter Howell, of England. Wednesday, August 11—Mrs. H.

Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS.

Charity.

The rich man gave his dole, not till content
To find his heart still moved by human woe;
The poor man simply to his neighbor lent
The scanty savings he could scarce forego.

The one passed on, and asked to know no more;
The other's wife all night, with pity brave,
That neighbor's dying child was heaving o'er,
And never dreaming it was much she gave.

Oh! God forgive us that we dare to ask
Solace of costly gifts and fruitless sighs;
Scorn on the high that shuns the unwelcome task,
The dole that lacks the salt of sacrifice!

No gilded palm the crushing weight can lift;
No nothing sigh the maddening woe can cure;
'Tis love that gives its wealth to every gift;
Ill would the poor man fare without the poor!

—The Spectator.

Conscience Magnetism.

Refined, sensitive, and spiritualized bodies suffer from the contagion of coarse, animal, and selfish natures, and feel themselves depleted of their pure magnetism after being in such company. They grow sad, depressed, and irritable, and it takes hours of isolation to restore them. Walking along the streets, a psychic, or sensitive, feels the magnetic aura of different neighborhoods, or the collective aura of the inhabitants. From rows of houses inhabited by the educated, refined, and better-living classes, a decided sensation of calm intellectualism, temperance, moderation, and serenity will pervade the atmosphere; some neighbors have only a jarring, painful effect; others (notably in some parts of the West Central district of London) a sudden, depressing, lowering effect, causing sighs, languor, and a sickening yearning to escape. Omnibuses and railway carriages, are places of torture to the individual whose soul is growing prematurely so refined for the present condition of human life on our planet. There must always be forerunners on the march of progress, and as the human race is ascending to higher levels of spiritual evolution, individuals must present certain precocious evidence of that stage and condition of body and mind to which all are tending; but which cannot be universally exhibited for probably centuries to come.

Until collective humanity shall reform its mode of life, instructed by discoveries in spiritual science, mankind must suffer from poisonous evil magnetism mixed up with the good. *Nitida, in Light London.*

The Light Touch.

The quality of lightness in literature is somewhat important of form. There have been heavy poems and novels, there have been essays as light and airy as gossamer. Now and then a philosophical work, even, is lifted by such dexterous and nimble phrase as to give one the impression not only that one is thinking, but thinking with ease and clarity. Mr. Stockton, in one of the most ingenious of his stories, fancies a middle-aged man supplied with a curious apparatus for the force of gravitation, so that he skips over the ground in an incredibly lively fashion, and, at last, when heedlessly relaxing his hold on substantial things, rises from the ground a little distance, and treads air, as another might tread water. Most writers are powerfully affected by the law of gravitation—it is when one has the secret of the more subtle law of levitation that we recognize a truly attractive literary power.

Nor is it in literature alone that we are aware of this attraction. The musician, whose hands fly over the keys, often charms us through the same quality,—he has the light touch. We perceive when we look at some pictures that the painter has had a certain deftness in handling his brush,—he has the light touch. Even the solid marble which he yielded to the blow of the mallet, seems to have been touched lightly; one feels that the sculptor just touched the clay lightly here and there, and that the chisel only glanced it on the surface.

This lightness of touch is essentially an artistic gift; it has to do rather with the skill of presentation than with the fineness of conception, yet it goes deeper than any mere mechanical dexterity. It responds to the mallet's strokes, and when we meet with it in any piece of work, we value it no highly that we sometimes wonder if we are not giving it more than its due. Perhaps we wonder most when we try to repeat in our own form the matter which pleased us, and discover that the charm has somehow gone out of it. Only when we go back to the book or poem do we see that the material was not cheap mean, but was forth with a lightness of touch which raised above its value. *August Atlantic.*

A Query.

To the Editor of the Religio-Philosophical Journal:
Does Wm. Emmette Coleman really believe, as his language implies, that the Adam and Eve of Genesis was a veritable couple, man and wife, and the first human pair that ever inhabited this earth as progenitors of their kind? He says: "Nothing is said in the Bible of Adam having another wife, and as the woman is named Eve, because she is the mother of all living," it is plain that the Bible intends to teach that the whole human race sprang from a monogamous marriage."

I wish to express my hearty approbation of the sentiments and suggestions offered by Elizabeth Steward Phelps in *The Forum* for June and reproduced in the JOURNAL, under the heading, "The Psychological Way." There is nothing truer than that "truth will have its own way," and that "one law is as inexorable as another."

There can be no very decided improvement to the civil and social economy of this world, until it understands that every violation of law, whether physical, mental or moral, produces its unhappy results; and that no substitution of a victim of human folly, can save the offender from these results, but that every one must stand for his own sins.

J. B. COLE.

Pastor's Museum.

An extraordinary museum has been opened in the Rue Vanquelin, in Paris. It constitutes the new headquarters of M. Pasteur, and here are to be found cow-houses, sheepfolds, fowl-walks, rabbit-butchers and dog-kennels. They are all, moreover, fully occupied. On one floor is a laboratory, where the vaccine virus and preparations are made up. Above it a museum, where specimens connected with the new cure are exhibited. There are operating rooms and rooms for post-mortem investigations and dissecting purposes. Two of the kennels are devoted to dogs in various interesting stages of early or advanced rabies. "Rab cholera" is communicated, watched and cured in the fowl-house. The cattle exhibit various stages of vaccination. Human beings have also been vaccinated. A spacious hall contains a large number of pictures, representing all nationalities.

An Open Letter to William Emmette Coleman.

Coleman.

In the *Journal* of June 25th I noticed your labored attempt to prove a negative, and must ever admire the genius and perseverance with which you chase the phantoms of the Hindu legends and their bidding. It reminds me of the labor of the allegorical Hercules, in his attempt to kill the hydra by cutting off his head, for as fast as he cut one off it grew again. Years ago you began on Kersey Graves and followed him, not till he was beheaded, but "cuttled," dropped the "if" from Graves and dropped into his grave. But your arguments seemed like the dragon teeth sown by Cadmus, from which sprang up armed men, for your opponents appear to multiply in number.

Not only are you fighting against the authenticity of the Hindu legends, but everything else that seems to conflict with the old and exploded assertion, invented by priests in the dark ages, that the Bible is the word of God. You appear to have thought it blasphemy to rob God of the credit of having been the first, "the original Jacob," to announce the brilliant idea that this universe was made from nothing; man from dust, because the "nothing" was all used up; woman from a rib, because the dust, too, was exhausted, and a serpent that could talk. You speak about cranks and poseurs, but as you surely do not mean a crank on this subject? If God really was the pioneer of all making; if Brahma is the one who is the plagiarist, it seems very strange to me that God does not come forward and establish his claim, instead of throwing all the responsibility on Wm. Emmette Coleman. It reminds me of the cranks who are trying to get God into the Conscience, just as though he could not understand and get in without any of their help. If he felt a desire to try that sort of a spring machine.

But to be serious. Unless you firmly believe the Bible to have been given by divine inspiration, that it is the oldest book, and that the Vedas of India are but copies, with change of scene, characters, etc., why are you so troubled whenever you read an intimation that the Bible is a forgery? Suppose some one should attack the writings of that distinguished traveler, Mons. Gulliver, on the ground that he stole his ideas from a Chinese legend, and then to make out his case, should induce a Chinese priest to sandwich some modern Chinese MS., giving the name *Gul Looer*, as a celebrated celestial traveler, with incidents similar to those described by the various Gullivers, with MS. written by Confucius, would you think the game worth the ammunition to fill page after page of a newspaper, trying to prove that our Gulliver was the first and only Simon pure Gulliver, while "Gul Looer" was a sham, a fraud and an impostor?

For my part, I care no more about the antiquity of the Bible than I do for Gulliver's Travels. I would as soon believe the Bible to be the oldest book as the younger one. I do not care to prove the truth is, I have no choice or desire about it either way, and it only provokes a smile when I see you fighting so desperately for an old book that has been the authority for more wrong, outrage and cruelty, than all the other books that have ever existed. Its history, down the centuries, has been written in blood. Like a boomerang, that comes back and strikes the man who throws it, the Bible, which fabricated the old book, no doubt, with the hope of profiting by it, have been among the greatest sufferers on account of the damnable philosophy deduced from its teachings. Christianity is a direct result of believing in the rib story, believing that all were cursed because the animated rib ate an apple, making it necessary for God to leave his bright abode and slinking through the shadows of the night, without a God for nine months, while he was materializing, rather up a lot of fisherman who ate with unwashed hands (wherever they could steal corn or catch a sucker in the fish ponds of Galilee) and for thirty years, like one dreading to have a tooth out, he was dreading an ignominious death to atone for the forbidden fruit, but when the time finally arrived, he got so used to it that he thought it was a great drop of blood. All this because people believed the rib story.

I come now to a point in which I am personally interested. In 1881 I was employed to write a series of articles for the *Scientific Investigator*, of this city, devoted to showing that the Bible was founded in a system of astronomical and astrological allegories. To do this I copied out the Bible in India, the substance of what Jaccolit says regarding Adima and Hera, giving him credit, but with no more endorsement than the editor of the RELIGIO-PHILOSOPHICAL JOURNAL will give to this letter. It was no portion of my articles, but merely an episode. I never believed it any more than I do the rib story, yet you charge that my articles were based almost wholly upon the "Truth." I cited the material called "Adam's Peak" and what was more, called attention to the fact that a narrow shoal, between Ceylon and the peninsula of Hindustan, was, to the present day, laid down on charts and atlases as "Adam's Bridge." You say too much when you charge that my "articles were based almost wholly" on this legend, and do not say enough when you omit to mention this bridge as corroborating evidence. You say:

"The amazing ignorance, on the one hand, or amazing audacity on the other hand, of Messrs. Chaney & Wooley, in quoting the name of Adam's Peak as evidence of the existence in India of a Hindu legend of Adam and Eve is indeed remarkable." To prove our ignorance and audacity, you quote from Chambers, who is acknowledged Christian authority, that Adam's Peak was the name given to the mountain; that the native name was Samanokuta, "Mountain of the Gods," and its present name Samanella, "Mountain God." Here are three different names, indicating as many different legends. Might there not be more? Yes, for you quote that the Buddhists called it Supada, "Footsteps of Fortune, from the print of Buddha's foot," and also admit that Appleton says the foot was the name given to the mountain by the Mohammedans to Adam after his expulsion from Paradise." But you do not quote that Chambers says of Adam, "He stood one thousand years on one foot, and hence the mark," of foot-print on Adam's Peak.

Now, what puzzles me is how you happened to find out which of these legends was true and which false, at this late day, when there is such difference of opinion among geologists regarding the matter? True, I do not believe that Adam stood on one foot a thousand years, nor that he was ever on that mountain; nor even that there ever was such a man or God as Adam as described in Genesis, any more than there was such a man or God as is described by the names of Escapius, Serpentina, Ophtichus, etc., with a genealogy as various as that of Jesus Christ, who is a modern name for the son of Adam, and Corone. What I contend for, and all I care about is, that there are legends connecting the "first man" with Adam's Peak and the island of Ceylon. I do not care who invented the legend, whether the Arabs, the Aryans or Buddhists. I do not even care whether the names were first given to the bridge and mountain and the legend invented afterward, or whether the legend was first invented with the name laid here to, Oregon, and these thousands of years later, was rehearsed with the scene laid in the Indian Ocean. Is nothing but fiction any way, and it is just as childish to waste time disputing about it as it is to dispute as to which was the greatest liar, Munchausen or Gulliver. No matter which was first, the egg or the chicken, so long as we have both the egg and the chicken when the clergymen make us a visit.

I have observed for years that you delight in harping upon the "ignorance and audacity" of all who differ from you in opinion, and this is not the first time that you have, without provocation, hurled these words at my head. You have even said harder things about me, for in the RELIGIO-PHILOSOPHICAL JOURNAL of October 27, 1883, you say, in answer to one of my articles, and alluding to me, "some scientific snappers," "men of moderate intelligence," "unscrupulous character," etc. But suppose all these things are true, and suppose you prove them by Max Mueller, does that disprove the legend which connects Adam or Adima or Adam or Auburn, (no matter how the name is varied, for there never was any such fellow anyhow) does it disprove the legend which connects Ceylon with the first man? I do not, when these points are made, as though no other writer but yourself, is competent to decide as to which of the myths and legends are genuine, and which spurious. Recently I noticed you had a fling at Prof. Buchanan, a gentleman whom I know personally, and have for twenty years, and know that he stands so high upon the altar of science, that distinguishing scientists are proud to honor him. As a man of science, and a gentleman, I am sure that you would not have dared to fling at him because he differed from you in regard to your Jesus. It seems that a

red blanket is to a bull, the mention of Jesus, Adam, etc., are to you.

New brother Coleman, in all kindness, but for the purpose of settling the point whether or not I am a "charlatan," a "scientific snapper" and "amazingly ignorant," I challenge you to a public debate of from six to thirty days, as suits your convenience, during which I will take the affirmative of the two questions, as follows:

1. Is Astrology entitled to be ranked among the natural sciences?

2. Is the Bible chiefly composed of allegories which have their foundation in Astronomy, Astrology, Free Masonry and other sciences?

If you desire to lead half of the time, you can do so, and frame a proposition in a way to suit yourself, that your affirmative shall traverse my questions. I will accommodate you as to time and place; I will meet you in San Francisco, or any other city in the U. S. which you may prefer. This will bring me to a test for speaking extemporaneously before a large audience of intelligent people, such as the debate would surely call out; having to meet arguments the year of the moment which cannot be anticipated, shows how much a man knows, whereas he may sit down, surrounded by encyclopedias, and write out an article that will make him appear quite learned. In this challenge I seek for no advantage. Fully nine-tenths of the public would be against me. Then upon the theory that you are right, with truth on your side, backed up by the authority of such an overwhelming majority if you are right, your task will be an easy one. Besides, you are so learned and I am so ignorant, you surely will not fear to meet me and prove that you are the champion of intelligence.

With all these advantages on your side, if you should decline this debate, will not the readers of the JOURNAL have reason to think that you were not justified in calling me all these hard names? Will you not place yourself in the position of a bigoted opponent of Spiritualism who denies the phenomena, denounces the men as cranks and the women as of easy virtue, yet refuses to meet us in the forum and have the matter fairly tested? Think of these things, my dear brother, and may the spirit of Adam and his right love of Jesus, the hatred of the legends of India that make such a Jacobolite, enable you to reach a wise conclusion, in the earnest desire of yours, "Amazingly Ignorant."

Portland, Oregon. W. H. CRANEY.

The Alma Medical and Surgical Sanitarium.

A. W. WRIGHT, DR. A. R. SPINNEY.

To the Editor of the Religio-Philosophical Journal.

Many of our readers know Dr. A. R. Spinney, formerly of Detroit, and have heard his lectures on physiology and been helped by his medical skill when he traveled over Michigan as a lecturer and a physician. He is known also as an advocate of Spiritualism in its higher aspects, and held in high esteem as a man and prized as a friend. A word on his plans and aims will therefore be of interest, especially as those plans promise large results. An acquaintance of some years with Mr. A. W. Wright, formerly of Saginaw City and now in Alma, resulted in a plan of Mr. Wright to build a Sanitarium here, and put Dr. Spinney in charge of it. Mr. Wright is a man well known and held in high esteem in this region. His standing in business, his high personal character and quietly sagacious generosity, have won confidence and esteem wherever he extended his liberality, railroads and other interests reach. A year ago the ground on which the Sanitarium stands was unbroken; now the solid and fine brick building is completed, costing, with all its apparatus, over one hundred thousand dollars. It is four and a half stories high, the half story is a lighted basement, faces eastward, is one hundred feet long and forty feet wide, with a rear projection of four stories, eighty feet by forty. During its erection Mr. Wright's constant care was that all should be done in the best way, and Dr. Spinney gave careful supervision to the work as it went on. Mr. Wright's wish is that all the arrangements and methods of conducting the institution shall be the best possible, and to this end he has spared no effort or expense, and has found a co-worker in Dr. Spinney. In the gymnasium, the Swedish cure movement apparatus, Russian and Turkish bath rooms with fine marble finish, a large plunge bath, a curious "needle bath," bathing and dressing rooms, the ample kitchen with its great cooking range, the laundry and engine room and steam heating and pumping apparatus. There are also bath rooms on each floor, fitted up in the best manner and in fine taste. Three kinds of water are pumped up into large reservoirs in the attic—river water from Pine river, cistern water, and mineral water, the last like that of the famed St. Louis mineral wells and springs, which are only five miles away. The ventilation is thorough and excellent from basement to attic, the steam heat ample, and in the rooms are grates for burning what little wood or coal may be necessary.

On the first floor are also the office and large entrance room, the medical consulting and surgeon's rooms. In one of which is a large galvanic and magnetic battery, the spacious parlors, the dining room, and some bed rooms for feeble persons. Broad and easy stairways reach the floors above, and an elevator is also used, and these floors have wide halls, a library room, and pleasant smoking room, fitted and furnished in excellent taste as well as for comfort and ease. Every room in the house is well lighted by day, and at night the gas used is made in the basement. There are sixty-eight sleeping rooms in all, and near by is the "Wright House," one of the best hotels in the State, owned by Mr. Wright and ready to take in those who might not find room in the Sanitarium. A. W. Wright, Superintendent, Dr. R. C. Rudy, late from Ann Arbor University Medical School, Assistant, Thorp Judin, engineer, Mr. A. R. Mohr, matron and in charge of the massage treatment, and Mrs. A. W. Whitney of Battle Creek, oversees the culinary department. Both these ladies have been skilled and experienced. Although the patients have hardly left the building there are a few patients already, and this description of the situation, with what is known of the skill and energy of Dr. Spinney, who will devote his whole time and efforts here, gives fair promise of the best help and comforts for those who may come hereafter.

Alma is a pleasant town of some 1,500 people on an airy and broad table land, free from malarial influences, and in the midst of a great farming region. It is some thirty miles west of Saginaw, and a like distance north of Owosso connected with both, and with all parts of the State by railroads which intersect here. A large Union School building is in sight, and a Normal School building is going up, in which Mr. Wright is a large owner, and competent teachers are engaged. Last week a six hours ride from Detroit, via Saginaw, brought me here, and a week's stay gives me facts for this letter.

G. R. STANBINA.

Alma, Gratiot County, Michigan.

A Phantom Canoe.

The statement that some Maoris saw an apparition of a war canoe on Lake Tarawera before the eruption took place is no doubt true. It is only ignorant people who laugh at the idea, but history teems with instances of such occurrences. A gentleman now in Wellington who was on a tour in the Hot Lakes District, was in a canoe with some Maoris. He says they were paddling along the southern shore of the Tarawera Lake when suddenly a large war canoe appeared not far off. It came gliding along, nearly parallel to and apparently racing them. The Maoris in the tourist's canoe halted those in the war canoe, but received no answer, and as the former rounded the bend in the direction of Rotorua, the latter disappeared. The Maoris immediately became terrified and exclaimed: "Tairipo!" (spirit or devil). They said there was no war canoe in the district, and therefore this must be a phantom indicative of evil. When the natives and tourists returned to Waioira, they made inquiries of the oldest natives, all of whom declared that such a canoe as described, had never been seen before. The gentleman who had been seven years in Te Wairoa, also said he never knew a war canoe upon the waters of the Lake Country. The gentleman spoken of above, states that the day was beautifully clear, and there was nothing in the atmosphere to cause an optical delusion. *The Waikato Standard, Greyton.*

An old man died recently at the age of ninety in an Indian country, whose son had \$3,000 and had instructed the agent people to tell him whenever the old man died, that he might at once get the necessary proofs of the death.

"The Bible and its Numerous Beauties."

To the Editor of the Religio-Philosophical Journal.

In the JOURNAL of July 3d appears an article under the above caption from the facile pen of W. Whitworth. To me this dragging in of the old Bible into the arena of Spiritualism, is as if one should garnish and cleanse a temple with high surges, then drag into it the tuppish carcass of an ox as a kind of "flesh offering."

Our brother should remember that the essential aim of the archers of the bible, is more in consequence of its claims than otherwise. Let it be borne in mind that the bible comes to us wearing the mark of divine inspiration. If God is not the author, this claim fails. If the writers were ignorant, it did not come from God. Does the bible contain anything not found elsewhere? And even if it did, do not its evil teachings counterbalance its good teachings? Have we not the precedent of God lying to assure us that this may be done? Were not the children of Israel told to borrow of the Egyptians, and instructed not to return the favor of all of this comes under the sanction of divine authority? If some of the moral things taught in society, are found in the bible, does it follow that this moral evolution of society should be cast aside and that of the bible preferred? A few of the teachings of the bible are good; but must be blind who will compare them with the great teachings of some of our leading authors in Spiritualism.

Just what he means by referring to the command to keep the Sabbath is not clear. Can he mean that there is morality in that? Grant that God did create all things in six days, resting on the seventh, where is the morality? There is not one command laid down in the bible but what can be found among nations who know nothing of that book, with the exception (possibly) of the one against Sabbath breaking. I suppose that were Spiritualists not to repudiate any rule of ethics simply because it is found in the bible; but when these things are presented to us from pure sources, unalloyed with filth and criminality, we should not decline to entertain them because some good may be found in the bible though mixed with a certain degree of obscenity.

Our brother should quite clearly that he gets his poor reputation of the bible, not from that book itself, but from hearsay. Thus, speaking of the commandments, he says: "They stood in condemnation of David and Solomon's adulteries, as ever since in everlasting condemnation of all wrong doing. This is wonderful! Not much of a point if it were true, but here we have pretty much the same old 'monotonous' story of 'opposite teaching.' Just read Kings 15: 5 verse: 'Because David did that which was right in the eyes of the Lord; and turned not aside from anything that he commanded him, all the days of his life, save only in the matter of Uriah the Hittite.' How is this, brother? This indorses all of David's other adulteries, thefts, lies, murders and other peccadilloes! Not much condemnation there!"

This then is the chief objection. To get one ounce of pure water, we must allow four pounds of filth. What a terrible comparison that is about the bible. Why, my dear brother, to make the comparison good, you would be compelled to put it somewhat as follows: "Once upon a time a picture was found; underneath were these words: 'This picture was painted by God, that man might witness his holy perfection.' But critics hooted at the few points of perfection upon it (which were rare indeed) because the picture was mostly a blot, and then they claim that there was not the slightest evidence that God painted the picture anyway." As you now have it, it is untrue, but in this form you have the popular objection.

One of the worst crimes in history were the result of the bible. Our worst criminals use the bible as a shield. The James brothers kept it with them sacredly in their murderous career. The Younger brothers were fed upon its holy pages; Gittens used it as his chief staff and support in the dark hours. Malloy and Graham preached it from door to door, and doubtless believed it. It sustained the red man, and the Indian, and the few others as it were, to resist the white man's power. It was raised to heaven and plunged into the heart of his little child. Often in court we hear the old story, when the young girl is seduced, that she was brought up by Christian parents, and that "he" quoted the bible to her, and thus persuaded her. But the "monotonous" reply is: "Ah! but they construed the bible wrong!" Now I say, they did not; the bible does both, and applies to both wrongs.

But seriously, if all these beauties are so mixed with criminal teaching, that so much crime results, had we not better burn it up (this bible) and take the works of brother Davis and those of a few other spiritual writers as our guide?

Where is the danger of finding evil in them? This old bible is the platform of the church; it contains too many crimes. The church needs a new teacher, as I have said it paid all the debt I owe." This is sufficiently fatal to all morality, but they say the bible teaches this.

Concordia, Kansas. B. R. ANDERSON.

Triumphant.

To the Editor of the Religio-Philosophical Journal.

Outliving the bigotry of the church, the skepticism and pedantry of the pseudo-scientist, the rallery of the ignorant, and persistent brands, Spiritualism has at last become an established fact. It now reigns triumphant among philosophers; as an accepted truth. Although like all discoveries, it has long since "cast its shadows before," and "like former airy nothing," it now has a substance and a name.

This undeniable fact is the status of Spiritualism at the present day, and the greatest obstacle to its progress is more rapid advancement through phenomena, is its numerous unblinking counterfeits or imitations. This was feared from the first, that when mediums publicly sat for hire that the doors would then be thrown open to the practice of every species of deception; but it seems impossible to prevent fraudulent counterfeits; the greater the marvel the greater is the temptation; and it is certainly to a materialistic and priest-ridden world the verity of Spiritualism is the wonder of all wonders!

The skill of counterfeiting the phenomena urged by cupidity or a desire for distinction, is ever apparent in the human composition. Human ingenuity is very successful in its innumerable resources. There is nothing too sacred that cannot be counterfeited, even to the extent of deceiving the very elect! On churches and pulpits overflow—it is regretted—with base imitations of godliness, morality and piety, and it is our standing grief, that the hypocritical counterfeits too frequently pass as the higher valuation.

As an old Spiritualist I can testify that I have on various occasions unexpectedly seen spirits of departed individuals, that have preceded themselves to the other world, and have been very early in pronouncing against the possibility of materialization gotten up under more favorable conditions, yet one can but caution all inquirers for a time to curb their curiosity in this direction, or at least before they have by private or domestic investigation assured themselves of the verity of spirit communion.

The office or occupation of a public medium is a curious and wonderful one; and in many instances they are subjects of our deepest commiseration. It is within our province to know some ladies and gentlemen—not professional—who are so phenomenally mediumistic that if they could be prevailed upon to sit in public they would make skeptics stare. Mediumship is a peculiar natural quality, which pertains to a certain kind of individuals, and not to others, but it by no means follows, however, that mediums, woman, man or child, rank higher in a moral or intellectual point of view than their fellows. In an intercourse with them we have found persons who were excellent mediums, yet who stood very low in the moral or intellectual calendar. On the contrary, we have now and then had mediums among us, models of honesty, wisdom and morality, and whose course of life has ever been as strict as "a ray of light!" And yet with all these deceptive obstacles against the spread of Spiritualism, its course is still on ward!

The scribe remarked that Spiritualism was triumphant. Let us see. It has narrowed down skepticism to a belief in mind reading, mesmerism, electricity, and clairvoyance, and it has extinguished the word "medium." It has done away with the "table," but I am open to conviction. There are no more mediums. This speaks well for the sturdy truth-seeking materialist, who seems to yield until he is fairly beaten, for he knows the world has been enslaved, tortured, and humbugged long enough in all matters of religious faith and creed.

The scribe, although a Spiritualist, is proud to say that he has been back upon the advances of the law and principles he doesn't know. In the future should ever that period arrive when we would cease to learn, welcome, indeed, annihilation. Brooklyn, N. D. D. BANC.

Apparitor.

To the Editor of the Religio-Philosophical Journal.

In a late number of the JOURNAL is detailed a most interesting account of the signature of "Apparitor," and not being fully satisfied with our knowledge of the term we opened the New American Dictionary (which Fear is not a standard word) to find the following definition: *Apparitor*: an officer in the spiritual courts. Still I am somewhat in the dark. Probably did understand Theosophy according to Chaitney and the "Mother of the Soul," I might understand it fully. Seriously, Mr. Editor, I felt deeply chagrined to find a fictitious name or term concluding an article so beautifully descriptive of the subject matter therein contained.

The JOURNAL, we know demands good faith—no mysticism, no fraud on the part of its many contributors, and we believe we express the honest sentiments of every earnest, intelligent reader of your very interesting paper when we say if fictitious terms and names must appear in the JOURNAL, let them stand under articles of less value than the very interesting one referred to.

Fond du Lac, Wis. W. W. 8.

Queen City Park Camp, Burlington Vt.

To the Editor of the Religio-Philosophical Journal.

I have just returned from Queen City Park and am glad to say one large hotel is just finished. The managers of the Central Vermont R. R. are building up a new and commodious depot which will be ready in about ten days. Mr. Maudslop, who has leased the hotel for a number of years, will have it all furnished and ready for occupancy in about one week. Things are looking very prosperous for our camp.

E. A. SMITH.

President Queen City Park.

The camp at Burlington opens on August 24, and continues until Sept. 18th. Those desiring further information should procure a circular from Dr. E. A. Smith, Brandon, Vt., or A. E. Stanley, Secretary, Leicester, Vt.

Fisher Doherty writes:

Let me congratulate you on your partial recovery to health. I hope you may continue to improve and live to a good old age. I believe your future will be as valuable as the past. Your past life warrants me in the belief that you will use your brain and pen on the right side in the coming conflict between conservatism and progress.

Notes and Extracts on Miscellaneous Subjects.

Now comes the story that the moon is on fire.

Electricity is now applied to the bleaching of cotton and linen fabrics.

Ten dozen league make a day per man is the rate at which they are made.

There has been no rain in certain sections of Michigan for three months.

The custom of having barmaids in saloons is gaining ground in San Francisco.

The water in Lake Huron has risen eighteen inches during the past year.

One-half of the children born into the world die before they reach the age of five years.

Mrs. Langry, whose latest fancy is fine horses, has fixed September 18th as the date of her start for America.

But one boy is now engaged in the special delivery at the Camden, N. J., postoffice, and he is not occupied one-half his time.

Among the workmen specially occupied with tar in the Paris Gas Works only three were sick in the course of seven years.

When there are no prisoners in the Whitley, Canada, Jail, a white flag flies from the staff. The white flag was flying at last accounts.

A Swiss scientist estimates that in 1970 there will be 8,600,000 people in the world speaking English, 12,000,000 German and 69,500,000 French.

The census returns for Paris have just been issued. The population numbers 2,254,596 souls, showing the small increase of 14,785 since the last census taken five years ago, in 1881.

The first prisoner to be placed in the new lockup at Danbury, Conn., pulled off the iron leg of his bedstead, and using it as a crowbar, had almost dug his way to freedom when discovered.

A poor woman went about Walla Walla, W. T., trying to sell her hair for a switch. She had it already cut off, but was unable to effect a sale. She claimed to be on the verge of starvation.

At one point on the Cascade branch of the Northern Pacific the railroad describes a horseshoe, which is two and quarter miles around, and only 1,500 feet across the hill at the open end of it.

The Polish Alliance of the United States asserts that there are 1,000,000 Poles in this country, and recently a prominent Bohemian Bohemian declared that there were 5,000,000 Bohemians here.

The iron reservoir, contracted for by Fall River, Mass., for its water service will be 73 feet in diameter, 37 feet high, with capacity of over 1,000,000 gallons and it is thought the largest ever built.

A big turtle was caught near Lincoln Parish, La., and its head was cut off. Three days later a chicken found the head and was picking at it when the jaws snapped, caught the chicken, and killed it outright.

A man in Campbell County, Ga., had thirty-six boys old enough to fight in the last war, and twenty-three of them were killed. He has been married nine times. Other interesting facts are gradually coming in.

Two ladies who have taught in a certain room in the Union Central School have been married twice, two years apart, and the *Journal* narrates the fact that there is "somehow of strife" to get in the way of a third stroke of the hymeneal lightning.

Roderic Fatty, a little Apache, a pupil in the Indian school at Carlisle, Pa., recently said to his teacher: "I don't like 'Roderic Fatty.' I want a new name." "What name do you want?" "I would like 'Roderic Reconciliation,'" said the little redskin.

Vision of a Cheap Shirt.

BY W. WHITWORTH.

Willis Bernfeld was but a simple workman, yet of serious, thoughtful turn of mind, given to reading rather than to dissipation. He had been a member of the Spiritualist Society, but had been led from closer investigation of its wonderful nature. Nor did the thought ever strike him that he was himself gifted with mediumistic qualities of a high order. At times he became strangely affected. The presence of certain objects impressed him painfully or otherwise, and he began to see things by an inner-sense he could by no means account for. It was not alone that grotesque faces never failed to stand forth in bold relief amid glowing coils in the winter fire, but queer shaped figures would mingle with each mass of pebbles or cinder heaps by the way-side; he would see faces in the leaves of every swaying bush, and multitudes of uncounted forms in each tank of clouds.

One day, as he passed a palatial clothing house, he saw the announcement that he could buy a fine linen shirt for fifty-cents. This seemed so excellent a bargain that he at once resolved to buy. The purchase made he placed the small, neat package under his arm and bent his way homeward.

Suddenly he became impressed with a strange sense of discomfort. Something was wrong; something incongruous and out of place. He began to feel the tightness of things. He even began to feel pain; there came a burden of great uneasiness; a dull lethargy of spirits that oppressed him in a way he had never before had experience of. He was utterly at a loss to understand it. A moment later he shook himself to drive the uncomfortable feelings away. But to no purpose. And so it continued until he arrived at home and became seated in his room.

Why he still retained the bundle in his hand he could not have told. It rested in his lap, held within the clasp of both hands. All at once he saw a vision that startled him. Gazing at the opposite wall, it somehow changed to the big store where he had made his cheap purchase, and there was the shirt lying spread out on the huge walnut-wood counter.

He knew it was the same shirt, because there was the cheap price, "fifty-cents," conspicuously attached to the collar. The next instant the garment seemed to glide away, far off to a distant great city—New York, and he followed each step of the way to a second massive counter, where it became laid open for the inspection of a sharp-featured man, in company with eleven others, just loosed from the bundle brought by a young woman who had made them to order and now anxiously awaited her pay. The sharp-featured man appeared to grumble about the sewing, and threatened to dock in the price, but finally paid the amount that had been agreed upon—seventy-five cents; six and a quarter cents each!

No, it was not a scene in the old days of slave labor at the south, when men were debilitated by the terrible task of ill-paid toil! She passed and away to her home, bearing another heavy bundle of material for a new grind of slave toil. This much seemed to come clearly to the man's comprehension. And oh, what a terrible pinch of life's most absolute necessities was shown to be bound to the wretched pittance! Seventy-five cents! The rent of a miserable garret has to be first paid. True, there were two girls who shared the room; but still, the close confined, stifling room. What for clothing? All told it could not buy the least measure of enough food to eat! What hunger, and pain, and crushing weariness; what hopelessness into whose black depths came never a gleam of sunshine, filled that unpierced abode! Yet see the palace reared within a stone's-throw of the miserable garret, and the grand carriage, the brilliant light and comfort and plenty which there abounds. He could see it all, as the picture seemed to stand out through the tangle and seams and gussets of the shirt; more than abundance of all that makes human existence prizable on the one hand, and the very drops of misery and degradation on the other.

And, mothers, sisters, wives, in happy homes of plenty and virtuous decency, what better picture is this that must yet be told. In a glare of street lamp and hideous night walking, those girls, driven by pitiless hunger and nakedness, are impelled to the street for that we may not name.

Is it needful that the lives and honor of womanhood must be sacrificed on the accursed altars of selfish greed and clutch for cheapness? Willis Bernfeld thrust the hated garment into the fire to be rid of its painful presence, as he cried: "If cheap goods can only be obtained at cost of want and degradation such as this to our helpless sisterhood, then is our boasted civilization a miserable failure, unworthy of the name. We workmen must lift our sisters to a higher place of living or our own regeneration can never be attained."

M. A. (Oxon.) in *Light* says: The following seems appropriate case of a fulfilled dream, with which I do not remember to have met. The Mr. Topley referred to is the eminent Evangelical minister. The Earl of Huntingdon, husband of the famous Christian Countess of Huntingdon, one night at his house in Downing-street, Whitehall, had a strange dream, which proved in his case to be a foretelling of death. It was the most remarkable that he was a man of singular serenity of mind, and of habitual good health, and had hardly ever dreamt in his life before. He dreamt that he saw a skeleton, that appeared at the bed's foot, and after standing a while, untucked the bedclothes at the bottom and crept up under the clothes to the top of the bed, and lay between him and the Countess, who was fast asleep. He awoke, but did not distrust the morning he told her the dream, of which she affected to make light, but the Earl died in about a fortnight of a fit of apoplexy. The circumstance was narrated by Lady Huntingdon to Mr. Topley many years after, and is recorded in one of his posthumously published works, which is not widely known.

There is a third epoch in the history of mankind; an epoch in which government is neither a military nor a police organization, but a great industrial corporation, in which it becomes a league of men combined not for the protection of the community from enemies without, nor for the protection of the individual from enemies within, but for the better development of its wealth, the better reward of its industry, the better promotion of its welfare. On this epoch we have entered.—Rev. Lyman Abbott.

Culture is a something large and generous which takes a man out of his narrow speciality and floats him into the deep currents of life, which calls him out of his individual concerns and interests him in the things found on the broad and breezy commons of literature and science and art, which weakens in him a deeper, higher than that which bread or even cake will satisfy—a greed which heber rest content on no biggest piles of gold.—Rev. Herbert Newton.

After Weaning. Babies should continue to be fed upon food as near as possible, in composition and effect, to the mother's milk. They cannot digest the ordinary foods usually given them, and cows milk is very apt to disagree. If they are put upon Lactated Food, it will be found to produce the most happy effects. It is as easily digested as mother's milk, and has great nutritive properties. Everywhere it is wonderfully successful. Sold by druggists.

Sunday-school teacher—"Now, Johnny, you remember that verse, 'And have gone forth. Peter—Now, what did Peter do?' Johnny (thinking of the night his father took him to the theatre) "He—he took a clove, I guess."—Chicago Examiner.

It has been decided by a Brooklyn church that playing cards isn't wicked, and two-thirds of the congregation have quit using them.—Times Herald.

Prince Bismarck has sent a large photograph of himself to President Cleveland. It is framed in carved oak and bears the Prince's autograph.

"Never trade horses while crossing the river." Always use N. K. Brown's *See, Jamaica* Ginger.

Winkle Collins is holding back his new novel till autumn. His pen is now plotting a Christmas tale. The condition of what in Minnesota and Dakota is said to be very promising, notwithstanding the recent drought.

Care For

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine. —Mary Ann Sears, 7 Hollis st., Boston, Mass.

Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever. —G. King, Killington, Conn.

I have, from a child, and until within a few months, been afflicted with Scrofula. For this complaint, with beneficial results, and consider it a valuable blood purifier. —Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

Ayer's Sarsaparilla

sarsaparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong. —H. P. Bort, Hastings, N. Y. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a scrofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humors disappeared, and his health was restored. —P. Germain, Dwight st., Holyoke, Mass.

Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes and impaired blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health. —Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla he has been cured, and he is now in perfect health. —Alarie Mercier, 3 Harrison av., Lowell, Mass.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sarsaparilla, and, in a short time, her eyes were completely cured, and her bodily health restored. —C. R. Shumons, Greenburg, Ill.

Ayer's Sarsaparilla

and, in a short time, her eyes were completely cured, and her bodily health restored. —C. R. Shumons, Greenburg, Ill. Sold by all Druggists. Price \$1; six bottles, \$5.

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(Continued from First Page.)

other. I then laid them flat on the table, without losing sight of them for an instant. Dr. Monck placed the fingers of both hands on them, while I and the lady sitting opposite placed our hands on the corners of the slates. From this position our hands were never moved until I wanted the slates to ascertain the result. After waiting a minute or two, Dr. Monck asked me to name any short word I wished to be written on the slate. I named the word "God." He then asked me to say how I wished it written. I replied, "Lengthways of the slate," and then if I wished it written with a large or small G. I chose a capital G. In a very short time writing was heard on the slate. The medium's hands were convulsively withdrawn, and I then myself untied the cord (which was a strong silk watchband, lent by one of the visitors) and on opening the slates found on the lower one the word had asked for, written in the manner I had requested, but being somewhat faint and labored, but perfectly legible. The slate with the writing on it is now in my possession.

"The essential features of this experiment are that I myself cleaned and tied up the slates, that I kept my hands on them all the time, that they never went out of my sight for a moment, and that I named the word to be written and the manner of writing it after they were thus secured and held by me. I ask, how are these facts to be explained and what interpretation is to be placed upon them?"

ALFRED R. WALLACE.

"I was present on this occasion, and certify that Mr. Wallace's account of what happened is correct."

EDWARD T. BENNETT.

EVIDENCE FROM SPECIAL CHARACTER OF THE PHENOMENA.

In other cases it is the character itself of an unexpected phenomenon which leaves no escape from the evidence other than suppositions of mendacity or hallucination. The following instance of this from Zöllner is so remarkable that at the risk of again quoting what is already known I must give it at length, which I am the rather induced to do, because Mrs. Sidgwick has apparently not thought the evidence of this distinguished man of science to be worthy of any special mention. The séance was at the house of Zöllner's friend, Herr von Hoffman, mid-day on May 6th, by bright sunlight. Zöllner says:

"I had, as usual, taken my place with Slade at the card-table. Opposite to me stood, as was often the case in other experiments, a small round table near the card-table, exactly in the position shown in the photograph illustrating further experiments to be described below. The height of the round table is 77 centimetres (about 2 ft. 4 in.), diameter of surface, 46 centimetres (about 16 in.), the material birchen wood, and the weight of the whole table 45 kilogrammes. About a minute might have passed after Slade and I had sat down and laid our hands, joined together, on the table, when the round table was set in slow oscillations, which we could both clearly perceive in the top of the round table rising above the card-table, while its lower part was concealed from view by the top of the card-table. The motions very soon became greater, and the whole table approaching the card-table laid itself under the latter with its three feet turned toward me. Neither I, nor, as it seemed, Mr. Slade, knew how the phenomenon would further develop, since during the space of a minute which now elapsed, nothing further occurred. Slade was about to take slate and pencil to ask his 'spirits' whether we had anything still to expect, when I wished to take a nearer view of the position of the round table lying, as I supposed, under the card-table. To my and Slade's great astonishment, we found the space beneath the card-table completely empty, nor were we able to find in all the rest of the room that table which only a minute before was present to our senses. In the expectation of its reappearance, we sat again at the card-table, Slade close to me, at the same angle of the table opposite that near which the round table had stood before. We might have sat about five or six minutes in intense expectation of what should come, when suddenly Slade asserted that he saw lights in the air. Although I, as usual, could perceive nothing, whatever of the kind, I yet followed involuntarily with my gaze the direction to which Slade turned his head, during all of which time our hands remained constantly linked together on the table; under the table my left leg was almost continually touching Slade's right in its whole extent, which was quite without design, and owing to our proximity at the same corner of the table. Looking up in the air, eagerly and astonished, in different directions, Slade asked me if I did not perceive the great lights. I answered decidedly in the negative; but as I turned my head, following Slade's gaze up to the ceiling of the room behind my back, I suddenly observed at a height of about five feet, the hitherto invisible table, with its legs turned upwards, very quickly floating in the air upon the top of the card-table. Although we involuntarily drew back our heads sideways, Slade to the left and I to the right, to avoid injury from the falling table, yet we were both, before the round table had laid itself on the top of the card-table, so violently struck on the left of the head, that I felt the pain on the side of the head fully four hours after this occurrence, which took place at about half-past eleven."

EXCEPTIONAL MANIFESTATIONS AND CONDITIONS NOT REALLY NECESSARY.

But I am not prepared to admit that it is necessary to have recourse to exceptional manifestations, or even to manifestations under exceptional conditions of observation, to establish these facts in rational belief. With regard to psychography, for instance, I contend that locked slates, tied up slates, folding slates, your own slates, slates above the table when the writing is obtained, are all really dispensable precautions. What we most require, in order to be secure that the essential facts are within the compass of our observation, and that the observation itself has not been distracted or relaxed, is that the phenomenon shall occur with simplicity and directness. If there is delay with changes of conditions, you must regard every such change as the beginning of a new sitting, and make a careful re-examination of the slates. If you do this effectually, not merely taking a careless glance to be able to say you have done it at all, the task of observation is thoroughly simplified under usual conditions.

A TEST FOR AVERAGE POWERS OF OBSERVATION.

The following case from my own experience with Mr. Eglington will show the extent of the claim I make for average powers of observation as against the possibilities of conjuring. The sitting was on April 10th, 1884. I wrote the account of it in the evening of the same day, and it was reported in *Light* of April 19th. The only other sitter beside myself and the medium was one of our

Vice-Presidents, the Hon. Roden Noel, who fully corroborated my statement. We sat in broad daylight. We used Mr. Eglington's slates, of which there was a pile upon the table at which we sat. I sat next to the medium, on his right, Mr. Noel was on my right. Passing over some preliminary experiments, in which writing in small quantities was obtained, I desired to challenge judgment on the question of mal-observation in what follows, which I copy from my own report in *Light*.

Mr. Eglington now laid one of two equal sized slates (10 6-8 inches by 7 5-8) flat upon the other, the usual scrap of pencil being enclosed. Both slates were then, as I carefully assured myself, perfectly clean on both surfaces. He then, forthwith, and without any previous dealing with them, presented one end of the two slates, held together by himself at the other end, for me to hold with my left hand on which he placed his own right. I clasped the slates, my thumb on the frame of the one (7-8 inch) and three of my fingers, reaching about four inches, foreing up the lower slate against the upper one. We did not hold the slates underneath the table, but at the side, a little below the level. Mr. Noel was thus able to observe the position. Mr. Eglington held the slates firmly together at his end, as I can assert, because I particularly observed that there was no gap at his end. I also noticed his thumb on the top of the slates, and can say that it rested quite quietly throughout the writing, which we heard almost immediately, and continuously, except when Mr. Eglington once raised his hand from mine, when the sound ceased till contact was resumed.

We heard the sound of writing distinctly, yet it was not, I think, quite so loudly audible as I remember with Slade. When the three taps came, denoting that the "message" was finished, Eglington simply removed his hand from the slates, leaving them in my left hand, also quitting contact of his other hand with my left. I took off the upper slate, and we saw that the inner surface of one of them was covered with writing, twenty lines (118 words) from end to end written from the medium, and one line along the side by the frame, and "good-bye" on the other side. The writing was in straight lines across the slate, all the lines slanting from left to right. It begins about an inch from the top; from the bottom it is continued along one side (one line) and then there are three lines in the inch-deep space at the top, written in the reverse direction to that of the body of the message. The ability to produce the writing in any direction is thus shown. The writing is flowing, easy, and with a distinct character, as of an educated penman. I took the slate away with me, and it is now in my possession.

FALSE SLATE SURFACES.

I am glad that I took this latter precaution, for a reason to be mentioned. Everyone, I suppose, will agree that the production of all this writing, as described, by the medium while we held the slates, was absolutely and entirely impossible. The question is thus apparently reduced to the single point to which I wish to reduce it, whether such average powers of observation as mine and Mr. Noel's would be so deceived as to make our statement that Mr. Eglington, after enclosing the pencil within the slates which we then "carefully assured" ourselves were both quite clean on both surfaces, "forthwith," and "without any previous dealing with them," presented those same slates to me to hold—whether, I say, our observation could be so deceived as to make that statement inconclusive on that important point. But as it is imaginable that a thin sheet of slate, already inscribed on one side, might be loosely fitted into the frame of one of the slates used, clean surface uppermost, so as to fall into the frame of the other slate, written side uppermost, when the first was placed upon the second, it is fortunate that I was able to exclude that suggestion by my possession of the slate on which the writing appeared, which, by-the-by, was wrapped in paper, either by myself or by Mr. Eglington under my eyes, at my request, and carried away by me, immediately after we had examined the writing, the sitting being then closed.

THE SURE TEST OF TRUE OBSERVATION AND SCIENTIFIC TESTIMONY.

The above case, therefore, aptly raises a question which I think has been greatly confused by vague apprehensions of unknown possibilities of conjuring, apprehensions, I may add, not at all sanctioned by the pretensions of conjurers themselves. So far as the art of conjuring relies on the fallibility of observation, the success of the conjurer depends on his being able to impose the conditions of observation at the critical stage in his proceedings. For very simple observations, such, that is, as are resolvable into two or three elementary acts of perception, are not fallible if these acts of perception are really performed. The conjurer has to prevent their being performed, while he deceives the mind into the impression that they have been performed. Under certain conditions this is easy to him; whereas under conditions not imposed by himself it is totally impossible. Now in studying evidence adduced by others, there is one sure test for determining whether the conjurer's opportunity is or is not excluded by the evidence—I mean in cases where the statements of the witness, if taken simply at their verbal worth, would sufficiently exclude all possibilities of conjuring. It is the only best testimony—perfect honesty of statement being supposed—of which the verbal or apparent worth is a true measure of its real worth. And the reason of this is that very composite facts are often not analysed by the witness, and that an observation comprising several distinct acts of sense perception is stated generally, as though it were a single and indivisible perception. We have then imposed upon us as evidence a conclusion of the witness's mind in place of an observation of his senses. The proof is not then reduced, as we desire to reduce it, to a question of veracity. For this purpose we must have particularly of statement, evidence that the witness himself has analyzed the observation into the acts of perception constituting it, and that at the time of the observation. But however people may unconsciously misrepresent or exaggerate—as undoubtedly happens—this innocent looseness or inaccuracy belongs only to general statements of matters of fact, and as soon as the demand is made upon the witness for greater definiteness, either at least a confessed lapse of memory exposes the worthlessness of the evidence, or the latter degenerates into conscious mendacity. Much of the value of cross-examination in judicial proceedings, for instance, depends on the presumption that precise and definite misstatements cannot be bona fide. And the art of cross-examination—so far as this has for its genuine aim the discovery of truth—largely consists in reducing a general statement to the particular ones which it really involves. Now a scientific statement of fact is such a statement as leaves nothing to be effected by this sort of cross-examination. And in consider-

ing the evidential value of the observations with which we are now concerned, we have always to see if possibly essential facts in the narration are capable of further analysis. The note of an uncritical judgment, either in making or receiving statements which should be scientifically accurate, is the unconscious presumption of the component elements of the facts stated, or to speak more accurately, of the several facts of observation by which the resultant facts are ascertained.

I submit that we have here the whole secret of the possible success of a conjurer who is without confederates or artificial appliances. We have at the same time a sure test for determining the value of observations with professional mediums, who must continue under the suspicion of being conjurers till these phenomena are generally recognized, which will perhaps not be until the laws of their occurrence are a little understood. I therefore respectfully urge that the objection to rely upon investigations with professional mediums is especially unworthy of the scientific spirit in which this Society professes to examine evidence. Our standard should be the highest, our criticism the severest; but the best testimony will leave no room for suggestions of mal-observation, and then it will only remain to see if, supposing the allegations to be strictly veracious, the facts are still explainable by any recognized agency. We have heard of the necessity of allowing a wide margin for unknown possibilities of conjuring, and that sounds plausible enough until we come to ask what conjuring means, and must mean, under the conditions of these experiments. We then see that the margin for possibilities of conjuring is really a margin for possibilities of mal-observation. But when we get to the ultimate unit of observation—the indivisible elementary fact of sense-perception—mal-observation by the attentive mind is no longer possible, and testimony which shows that there existed a mental direction to these particular facts is testimony which excludes the margin for everyone who will not cheat himself with words for the evasion of his critical responsibility. I am, of course, aware that what I have here called "the indivisible, elementary fact of sense-perception" is further resolvable with regard to the primary functions of mind and sense; but for all that, the simplest namable fact remains the starting-point of all experience, and ill upon in experience begins with the mental combinations of which that is the unit. For all mere illusion or misinterpretation in relation to this simplest element of experience—as when a rope upon the path is taken for a snake—results from imperfect conditions of observation, or (what is the same thing from the subjective side) from pre-occupation of the mind by its own concepts. It follows that as long as the attention is given to an indivisible fact under proper conditions of observation, the conjurer's opportunity has not arisen. It arises first with the opportunity of the observer's own mind for self-deception. And if the witness is strictly veracious, it is logically certain that his evidence will itself betray to the critical eye the point or points at which the conjurer's operations were possible, if possible they in fact were.

WHAT AN HONEST WITNESS CAN AND CANNOT SAY. TWO ILLUSTRATIONS.

But as general remarks on such a subject as the present require to be illustrated, let us consider what may be supposed to happen on a particular occasion and what, in that case, an honest witness will and will not say. Suppose that at a conjuring performance the simulation of psychography the conjurer has already succeeded in writing unobserved upon one side of the slate, and wishes now to make you believe that both sides are clean before depositing the slate, with the inscribed side downwards, on the table, to be turned up when the phenomenon is supposed to have come off in that position. Now, if at this critical moment you do not prescribe your own mode of examination, either by taking the slate in your own hand and turning it over, or by seeing that the conjurer turns it slowly around before your eyes, he may be able, by a little manipulation, aided by a little talking and delay, with the assistance of another slate for purposes of confusion, to present the same side to you twice over, and make you think that you have seen both sides. (This, I should say, is the explanation recently suggested by the famous German conjurer Hermann, of Berlin, of the *modus operandi* in such a case.) But if that were so, the witness could not innocently utter *expressly and definitely* inconsistent with what really happened; he could not, for instance, honestly say, as I said in the report I have read to you, that the medium did something "forthwith," without any previous dealing with the slates," which the witness "then carefully assured himself" to be "both clean on both sides," whereas it was in the very fact of delay, of previous dealing, and of neglect of "careful assurance" that the supposed medium has found his fraudulent opportunity. The honest witness could not so frame his statement, because though he might honestly forget, he could not honestly invent specific and positive acts of perception, for the appearance of which no mental inference or interpretation could be responsible. But we have an instance—an actual instance ready to our hands of how he might express himself in such a case. He might content himself, as Mrs. Sidgwick contented herself, in the account of a conjuring séance which was put before us at our last meeting as an illustration of the fallibility of observation, with a mere incidental allusion, in general terms, to an observation of the first importance. I must refer briefly to the omissions in that account, which has since been kindly sent to me by Mrs. Sidgwick's friend, Miss Z., and to the surreptitious writing on one of the slates prior to their final deposition on the table is not even apparently excluded by anything we are told.

We hear nothing, for instance, of a continuous junction of the conjurer's and sitter's disengaged hands upon the table while the slates were being held under the table. I have learnt from Mrs. Sidgwick that this was the normal position, but that she cannot now and that she probably could not at the time say that it was continuous—a defect of observation which would be almost unaccountable, were it not otherwise evident that Mrs. Sidgwick's object was rather to test a friend's powers of observation than her own. Then we are told that this conjurer at one time substituted one of his own slates for one brought by Mrs. Sidgwick's friend, Miss Z., and we are actually not told of any observation of this discarded slate, or of the conjurer's hand, by either sitter during that interval. We hardly hear of any continuous observation of anyone fact. The whole time occupied is undefined. Assuming, as seems most probable, that the writing was already performed when the slates were deposited on the table the second time, every thing came then to depend upon the immediately prior observation of them as free from writing or otherwise, yet Mrs.

Sidgwick contents herself with saying, after describing the finding of the writing, "the slate seemed to have been on the table from the moment we had seen it clean." Miss Z., says: "We examined the slates when they were put the second time on the table, and satisfied ourselves that they were clean." Now both these forms of statement violate the canon of evidence above mentioned; that a composite observation shall not be stated generally, as if it were a single and indivisible perception. You can only ascertain that a slate is "clean" by successive examination of both its surfaces, the evidence of which must, in the reasonable intention of the witness's language, exclude all possibility of deceptive manipulation by the conjurer while the surfaces seem to be displayed. Otherwise there is nothing to show that the witness appreciated at the time the prime importance of this observation. How this particular trick was performed I do not know; it might have been to be worth, in several different ways, every one of which is excluded in all reports of genuine phenomena. That Mrs. Sidgwick found herself driven to the mistaken hypothesis of a change of slate may raise a presumption in some of us that she had made, to the best of her ability, the observations which would seem to necessitate it. But so far as we have the evidence positive before us, it is rather useful as an illustration of what evidence ought not to be than of what it commonly is, or as affording any grounds whatever for distrusting other evidence which on the face of it is free from defect.

THE MEDIUM'S "PRIVILEGE OF FAILURE."

In the course of her paper, Mrs. Sidgwick urged that the medium has an advantage over the avowed conjurer in being allowed to fall should the conditions be inconvenient. Now if the medium-conjurer could confidently foresee at the beginning of a sitting either that he would or could not get all the conditions required for success in the several successive operations he might have to perform, this privilege of failure would no doubt be very advantageous. But in many cases, especially in the slate-writing, the conjurer's conditions may break down any point, and should strict conditions of observation be insisted upon at a late stage, no harmless failure, but exposure, must result. If, for instance, I am right in supposing that "Miss Z.'s" slate was already written upon when it was to be deposited on the table, where would "Mr. A." have been, if "Miss Z." or Mrs. Sidgwick had resolved to examine the slates in her own way, and not as "Mr. A." chose that she should seem to do so? The conjurer in such a case has really two tricks to perform for one success, and usually he will have parted with the privilege of failure as soon as he has performed the first. So that though now and then an ingenious professional or amateur may succeed in one way or in another, repeated observations, reflection, and public discussion, would soon lay bare all his resources, and there would be an end of him.

CONJURERS AND MEDIUMS.

The professional conjurer has a large repertory of tricks, and is constantly inventing new ones with all the aid which mechanical appliances, confederates, and his own stage, can afford. He can drop a trick as soon as it is in danger of discovery, and vary his entertainments indefinitely. The public go for amusement, and do not study or hear of the discoveries made by critical experts, by which the conjurer is soon warned of dangerous ground. Nor are professional experts interested in exposing each other's performances, but in repeating them for their own benefit; whereas against the medium they are all, with a few exceptions, banded. The medium, on the other hand, is especially developed for a comparatively few phenomena, which recur with him for many years as the main feature and attraction of his mediumship. A certain proportion of his visitors are habitual students of the subject, whose attention is open to every explanation that is put forward, and who have the advantage of their own systematic observations with the same and similar mediums. They are constantly obliged to defend themselves from the charge of credulity and mal-observation; each time they go to a séance they have the keenest inducement to obviate some objection to their own or others' evidence, or to meet some more or less possible suggestion as to the *modus operandi*. They improve their methods of observation, they direct it to fresh points, they devise and obtain new tests. Psychography alone has now been before the public of this country for ten years. Some of the most famous conjurers, and many acute minds, have engaged in criticism of the facts and of the evidence, and yet it has survived the ordeal as no single trick, or variations of single trick, of such a character and under such conditions as this slate-writing would possibly survive it.

(Continued on Fourth Page.)



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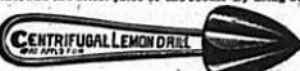
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